

STORY OF ST. PATRICK





THE STORY OF SAINT PATRICK

STORY OF SAINT PATRICK

EMBRACING A SKETCH OF THE CONDITION OF IRELAND BEFORE
THE TIME OF PATRICK, DURING HIS LIFE, AT HIS
DEATH, AND IMMEDIATELY AFTER IT

BY

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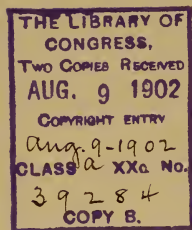


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BY

JOSEPH SANDERSON

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DEDICATED
TO
MY BELOVED CHILDREN
WHOSE
FILIAL AFFECTION
IS AN UNCEASING JOY.

There is no heroic poem in the world but is at bottom a biography, the life of a man ; and there is no life of a man faithfully recorded but is a heroic poem of its sort, rhymed or unrhymed.—CARLYLE.

PREFACE.

When Erin first rose from the dark, swelling flood,
God blessed the green island, and saw it was good;
The emerald of Europe, it sparkled and shone,
In the ring of the world, the most precious stone.

DRENNAN.

THE author of "The Story of St. Patrick" has aimed to produce a popular life of this notable missionary, based upon facts and upon his characteristics and teachings as revealed in his genuine writings. The story is preceded by a brief sketch of Ireland in its early settlements, its social condition, its legal enactments, its religious beliefs, and its ancient language; and is followed by a careful description of the church-work Patrick performed in Ireland.

The book closes with an account of a few of the miracles attributed to St. Patrick, a few of the legends with which some writers have associated his name, and with the "sayings, proverbs, and visions," whose genuineness has not been admitted by the most judicious critics. The volume contains an account of every known and important transaction of his life, as the latest research and best scholarship have brought to light the different phases of his

much discussed and disputed career. Facts are the same everywhere; but for the setting forth of the facts as they are presented in this "Story," and for many of the lessons deduced therefrom, the author claims that these "apples of gold" are in his own "pictures of silver." He will welcome criticism, whether adverse or favorable, for he would greatly prefer to know wherein he may be in error; and where the views presented are just they may become more useful in being ventilated by discussion.

Dear Shamrock of Erin! so sacred and green,
Though ages of sorrow thy past years have seen;
From childhood's bright morning to manhood's decline
Thy leaflets we wear o'er our hearts ever thine.

In sadness we loved thee, and earnest our prayer,
Long years of rich blessing may yet be thy share,
When strife o'er thy verdant soil ever shall cease,
Thy three leaves the symbol of Love—Union—Peace.
T. E. E.

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THE STORY OF ST. PATRICK.

CHAPTER I.

THE EARLY SETTLERS OF IRELAND.

Long, long ago, beyond the misty space
Of twice a thousand years,
In Erin old there dwelt a mighty race,
Taller than Roman spears;
Like oaks and towers they had a giant grace,
Were fleet as deers,
With wind and waves they made their 'biding-place,
These western shepherd seers.

T. D. McGEE.

THERE are few more important and interesting personages in all history, and around whom so much mystery hangs, than that of Patrick, usually designated the Apostle of Ireland.

Nor can the condition of the Irish country and people before Patrick landed upon its shores be seen in a more satisfactory historic light. Therefore, before we enter upon the story of Patrick, let us briefly scan the condition of Ireland in those early days.

There is a mistiness enwrapping the annals of that "Green Isle of the Ocean," which obscures in a great

measure the facts both before and after the commencement of the Christian era.

The prehistoric legends of Ireland are, however, of considerable importance in obtaining a pretty accurate view of its earliest settlements. The long continuance of tribal government, and the existence of a special class whose duty it was to preserve the genealogies of the ruling families, and to keep in memory the deeds of their ancestors, were favorable to the growth and preservation of these legends. Long pedigrees and stories of forays and battles were preserved, but were altered more or less in being transmitted from father to son.

But as there had been no great conquest for centuries by foreign races to destroy these traditions they were not eradicated by internal contests and displacements of tribes.

When these Irish prehistoric legends are therefore divested of their extraneous additions, they express the broad facts of the peopling of Ireland, and are in a measure in accordance with the results of archæological investigation.

Keeping these things in view, these prehistoric legends inform us that several principal peoples were the earliest settlers of Ireland.

We must, however, remember that no two histories of Ireland seem to agree as to the strifes, changes, and rules which characterized that unhappy country during its earliest centuries. It is simply impossible to reconcile the historical accounts handed down by the sages or scribes of those primitive times, when Ireland was a battleground for fierce wars of petty kings and chieftains.

There is an early tradition that Gomer, the eldest son of Japheth, one of the sons of Noah, was the progenitor of the early branches of the Celtic family, and of the modern people who are known as Gaels, or Scotch Highlanders, of Celtic origin.

A curious compilation called "The Book of Invasions" tells us that the first people who arrived in Ireland were under the leadership of Parthelan, and came from Scythia, or middle Greece, in the fifteenth century before Christ, and settled at Kenmare, on the southwest coast of Ireland. Parthelan divided the coast into four parts, giving to each of his four sons a part, and having occupied Ireland for three hundred years, they all died of a plague.

From the earliest period Ireland was well wooded and the interior full of marshes. It was occupied by a sparse population of forest tribes, who were doubtless of the aboriginal race of western and southern Europe. There is no date given for the arrival of this race, and it is said that these people were in Ireland when Ireland itself was discovered, as people were in San Salvador when it was discovered by Columbus.

The incoming of the first Celts with Parthelan, who were akin to the later people called Scots, who settled on the sea-coast and built fortresses on the principal highlands, was a marked era in the earliest history of Ireland, for these people, with the "forest tribes," formed the earliest basis of the population.

Different parts of Ireland seem to have been settled at different times by people varied in origin and traits of character. The north people were probably a branch of

the Celts; the eastern and central people were an offshoot of the British and Belgic tribes; and the people of Munster were of a southern or Gallic type. The Britons came from that part of France which lies between the river Seine and the English Channel, and which includes Normandy as well as Brittany. Three other tribes, called the invading tribes, came from between the river Humber and the shore of the North Sea. While the people who inhabited the British Isles were of the same stock as those of Gaul, yet they flowed into these isles in two streams, one from the neighboring Gaul, and one from some country east of Gaul, by way of the North Sea.

Another instalment of Celts, consequent upon their displacement from other countries by conquests of the Romans, soon after arrived. These commenced a war upon the various tribes they found in Ireland, and having conquered many of them, reduced them to servitude.

The foremost of the conquering tribes was called Scot-raige, and having acquired the leadership of the free clans, were then called Scoti. These Scots gave the name of Scotia to Ireland, a name which it retained till the eleventh century, when the old name Hibernia, given to it by the Latin writers, was revived—a name which, on the authority of a learned scholar, is the Latin form of the word Erin.

As these Celts formed the basis of the population in Gaul, Thrace, Asia Minor, and Caledonia, as well as in Ireland, it will be interesting to look at their origin, trace them through the nations, and study their characteristics as given by credible historians.

The Aryans were a primitive people who lived in pre-historic times in Central Asia, east of the Caspian Sea and north of the Hindu Mountains; and from them sprang the Celtic, Teutonic, Slavonic, and other races. It was a division of mankind otherwise called Indo-European or Indo-Germanic. These people, moved either by the pressure of their increasing numbers or by the restlessness of their disposition, migrated in great hordes eastward. A side wave of this great flood of people poured over the Apennines, submerged Rome, and spread out in weaker waves over southern Italy. Many years afterward they swarmed into Thrace, and a part of them pushed into Asia Minor.

We have no credible account of the separation of the Celts from the other Aryans or Indo-Germans. Invading eastern Europe, they were driven westward and settled in France and Spain, spreading themselves into north Italy, Belgium, and the British Isles. This migration was doubtless made long before the dawn of British history. More than six hundred years before the Christian era the country of the Gauls was visited by the Phenicians and the Greeks. They found the people a race of warlike savages, who dressed in the skins of beasts, dyed or tattooed their limbs and bodies, made drinking-cups of the skulls of their enemies killed in battles, and strangled the unfortunate strangers wrecked upon their coasts. Their only religion was the worship of trees, fountains, thunder, and all things wild or strange in nature.

The Phenicians and subsequently the Greeks carried on some trade with this wild people with the result of introducing a few civilized arts among them.

The present town of Marseilles was founded 600 B.C. by Grecian traders. Six years later these barbarians, under their general, Belmus, captured and plundered Rome, but were driven out by the Roman leader Cornilleus. During the two hundred years following there were frequent wars between the Gauls and Romans. Those who settled in northern Italy, the cisalpine Gauls, were submerged by Rome about 220 B.C. Cæsar subdued Gaul proper in eight campaigns between the years of 58 and 50 B.C. The loss of the Gauls in the last struggle was probably nearly a million of men.

At the time of this conquest the Gauls had a number of fortified towns, they had invented various implements for use in husbandry, and excelled in the arts of working in metals, in embroidery, and the manufacture of various kinds of cloth. But they were rude in manner and rough in speech. They practised polygamy and worshiped many gods, to whom they offered in sacrifice the captives taken in war. They are described by Roman writers as a large, fair-skinned, and yellow-haired race, social, turbulent, enthusiastic, imaginative, and vain. Because of their noisy and fluent speech, Cicero compared them to town-criers, and Cato remarks admiringly of their tact in turning an argument against their opponents.

They wore their hair long and flowing, and delighted in showy garments. Their chiefs wore much jewelry, large head-pieces of fur and feathers, with gold and silver waist-belts, from which hung enormous sabers. They went into battle with all this finery on, but threw it off in the heat of the conflict. They fought fiercely, armed with barbed, iron-headed spears, heavy broadswords, and lances.

After their subjugation by Cæsar the Gauls remained entirely quiet for more than two centuries, and the civilization of the country proceeded rapidly under the influence of Roman rule. Many towns were built, new arts introduced, and commerce was stimulated. The national habits and religion retired by degrees to the northwest, and at last found their only refuge in the islands beyond it.

Christianity was first introduced into Gaul about 160 A.D., by teachers sent out by the Apostles and their successors. During the fourth and fifth centuries the country was taken from the Romans by the Franks, a German tribe which gave its name to the country.

The French people to-day are of mixed ancestry, deriving their characteristics from the Celts, Romans, and Franks.

The Irish are the only people from Gallic or Celtic ancestry who have been mixed so slightly with other nationalities as to show, even to the present time, the survival of the physical and mental traits of the Gallic Celts.

Historians seem unanimous in tracing the inhabitants of Thrace, in the centuries immediately preceding the Christian era, to the influx of the Celts from southern and eastern Europe. Of the inhabitants of Thrace in those days, we are informed by eminent historians of their habits and practices. Polygamy was general, and when the husband died his favorite wife was slain over his grave. Before marriage the Thracian women enjoyed the utmost liberty, but after marriage they were guarded with Turkish rigor.

Wars and robbery were the only honorable occupations of the men. They lived to steal either from one another

or from the neighboring people. When not fighting or plundering, they spent their days in savage idleness, or quarreling over their cups. They were courageous, or rather ferocious, after the fashion of barbarous people, yet they lacked the steady valor and endurance of disciplined troops. At all times their warfare displayed more fierceness and impetuosity than fortitude. Their treachery was probably no greater than that of other barbarians.

When the Romans under Cæsar invaded Britain fifty years before Christ they found the islands occupied by a tribe of the Cymric Celts, a people descended from the Belgic Gauls, who had crossed over to the island from the mainland opposite.

These people were called Britons. A tribe of similar origin, the Caledonians, inhabited the northern half of the island, and still another tribe occupied the adjoining island of Ireland, then called Scotia, whence its inhabitants were known by the name of Scots; but they called their island Eri, whence it is supposed that they were originally descended from wanderers from the land of the Spanish or Iberian Gauls.

The Romans governed Britain for three centuries in justice and tranquillity, but the Caledonians made themselves very troublesome by plundering incursions, and the Romans made a stone wall across the narrowest part to keep the northern barbarians off.

These Caledonians were called Picts by the Romans, because they painted their bodies. Early in the third century the Saxons from north Germany made incursions into Britain, and these, with the Picts on the north and

the Scots on the west, harassed the Britons, who were protected, as far as possible, by the Romans, until the fall of their empire in the fifth century.

The Celts in their dispersions through different countries made themselves a "terror" wherever they went, and were so troublesome to the Romans in Asia Minor, where they had been driven because of their marauding and plundering, that they were hemmed in by the emperor to the province of Galatia, so called because these people were Gauls.

Here the Apostle Paul visited them, preached to them the gospel, and founded several churches, the first Celtic churches of which we read in history.

In writing an "Epistle" to them afterward he deplores their "fickleness," in backsliding so quickly after conversion, and with such little persuasion from the tempter.

Paul had reached Galatia a broken-down traveler. He had halted on his journey because his strength had given out, and he must stay until regained. This in his letter to them he freely confessed. "Because of the weakness of the flesh I preached to you at first," is his language. He was physically unable to proceed, and, moreover, he was afflicted with some malady the nature of which tended to excite contempt and even repulsion in beholders. Yet in spite of all this the warm-hearted Galatians or Celts received him with enthusiasm. Paul testifies that had he been "an angel of God," or "Jesus Christ" himself, they could not have shown him greater hospitality.

They thought themselves happy, indeed, that he had become their guest; there was nothing they would not have

done for him, even "to the digging out of their eyes to give him," as they said, with a touch of genuine Celtic exaggeration, and yet with a true streak of kindness and hospitality, for which Celts are still distinguished.

These Galatians, be it remembered, were of Celtic descent. Galatian is synonymous with Gallic. They were the relics, as we have seen, of a Gallish or Celtic invasion that swept over southern Europe in the early part of the third century before Christ and poured into Asia Minor. Here the Celtic tribes maintained themselves in independence, under their native princes, until, a hundred years later, they were subdued by the Romans, and their country formed a province of the empire.

While they had retained much of the ancient language and manners, they had also readily acquired Greek culture, and were superior to their neighbors in intelligence.

None of the New Testament churches possessed a more strongly marked character than did those in Galatia. They exhibited the well-known traits of the Celtic nature. They were generous, impulsive, vehement in feeling and language, but vain, fickle, and quarrelsome.

Eight out of the fifteen works of the flesh enumerated in the twentieth and twenty-first verses of the fifth chapter of Paul's Epistle to the Galatians, works in which the Galatians indulged, were sins of strife. They could hardly be restrained from biting and devouring one another (chapter v. 1-5). They were prone to "revelings and drunkenness."

They had probably, too, a nature bent toward a scenic and ritualistic type of religion, which made the spirituality of the gospel pall upon their taste, and gave to the teach-

ing of the Judaizers who had come among them its fatal bewitchment. "The beggarly elements of the world" still bewitch.

The Romans, dreading the influence of these Celts, pushed them westward, and the Teutons, following up this pressure upon the Celts, drove them into Gaul and also into what is now known as the Three Kingdoms—England, Scotland, and Ireland. In these kingdoms they found a refuge, especially in Devon, Cornwall, Wales, the country from Mersey to the Clyde, and in Irene, or Ireland.

It must be remembered that while the Roman Empire was almost coextensive with the entire world, its legions, for whatever cause, never set foot on Ireland, nor could they ever penetrate into the great natural fortresses of northern Caledonia.

Other peoples struggled for the mastery of Ireland, as the Nemedians, the Ferbolgs, the Danaans, and the Melisians, but the Celts, under a leader called Scotraige, finally gained the mastery and were afterward called, as we have already stated, Scots.

The leader of these Scots was Tuathal, who founded a feudal system in Ireland, which existed when Patrick appeared upon the scene, and which ruled Ireland while the Scotia power endured.

Hitherto the island had been divided into four provinces, each province ruled by its own king, but Tuathal took a portion from each of the other provinces and of these formed the province or kingdom of Meath, which by its rental supported the chief king, who had his capital at

Tara. Tuathal made himself chief king, and to him all the other kings were subject.

He built in Munster the sacred place of the Druids, now called the Hill of Ward, near Athboy. He established also a similar religious center for each of the other provinces. The sacred place of Munster was then called *Tiachtga*; that of Connaught was called *Usnech*; that of Ulster was *Tailti*, now *Telltown*; and *Temair*, or *Tara*, was in Leinster.

Each of these sacred places had its great religious druidical festival.

The great festival at *Tiachtga* was called *Samium*, now *Allhallow-tide*. On this occasion all the hearths in Munster must be rekindled from the sacred fire, for which a tax was due to the king.

The great festival of *Beltaine* was celebrated at *Usnech*, now the hill of *Usnagh*, in *Westmeath*. This was observed in the month of May. The horse and garments of every chief who came to the festival formed a part of the toll of the king of Connaught.

At *Tailti* (*Telltown*) a great fair was held at certain intervals on the 1st of August, at which were celebrated games supposed to have been established by *Lugaid* of the Long Arm, one of the gods of *Dia* and *Ana*, in honor of his foster-mother, *Tailti*.

It was here that *Tuathal* erected a royal sacred fort, called a *dun*, in which was placed the shrine of the *Ulaid*, and to the kings of which the rents of the fair belonged. These rents consisted chiefly in a fine due for each marriage celebrated there.

At Tara, the principal royal residence, he established the feast of Tara, which was a general assembly of the provincial kings and other sub-governors of Ireland who came to do homage to the Ardri, or over-king.

The feast continued to be held from Tuathal's time to 554 A.D., when the last was held by Dairmait, son of Cerball. The establishment of the feast is also attributed to the prehistoric king Eochaid Ollam Fotla, which implies that Tuathal merely reestablished it.

As a reparation for the loss of his two daughters at the hands of the treacherous and wanton king Boroimhi, Tuathal imposed a heavy tribute upon the province of Leinster, which was to be paid every season forever after. This tribute, which afterward caused so many wars, consisted of 6000 cows, 6000 hogs, 6000 wethers, 6000 copper caldrons, 6000 ounces of silver, and 6000 mantles.

After introducing several social reforms, one of which was the choosing of supervisors of the most expert workmen in the kingdom, Tuathal met his death at the hands of Mal, 109 A.D., who seized the throne.

In the year 125 A.D., Cond, the hero of the hundred battles, became king, and entered upon a career of warfare which continued with varying fortune until he was slain by Tiofraid Tirech, king of Ulster. About this time Mug Nuadat founded a dynasty that ruled Munster for many years.

The career of Cormac the son of Art, who lived in the first half of the third century, was remarkable for its treacherous cruelty, and afterward for its justice and wisdom. Having in his youth been banished from Ulster, he

aroused the sympathy of Thedy, a noble of considerable influence, and of Lughaigh, an invincible hero, who espoused his cause and marched against the king of Ulster.

After a hard-fought battle and a great display of heroism on the part of Lughaigh, the king of Ulster was slain and his army overwhelmed. Thedy in the contest received three wounds, which the ungrateful Cormac caused to be filled—one with an ear of barley, another with a black worm, and the third with a point of a rusty spear, hoping in this way to torture him to death; but the wounds healed after a year of great suffering. In the meantime Cormac became established on the throne of his father, and afterward ruled Ireland with great wisdom. He was converted to Christianity, but died seven years afterward, being choked with a salmon bone.

During the latter part of the same century, Niall, a powerful and ambitious monarch of Ireland, invaded France and plundered the country.

In this discursive sketch of the first settlers of Ireland we have seen that the Celts, wherever they have been, have demonstrated that they are a very important branch of the Indo-German family.

If we look at them in Gaul, we see there that their incessant warfares bespeak at least activity of mind and body. If we look at them in Ireland, we see that the Irish missions have done a great deal for European civilization. If we look at them in Britain, we see that their traditions have deeply influenced medieval literature.

One great defect of the Celts is incapacity for political

organization. Their very enthusiasm, lively feeling, and vivid imagination have prevented them from taking coolly and deliberately those measures which lead to national unity; hence it is that they have given way before the more practical Roman and Teuton. The Teuton has quiet resolution, sturdy common sense, a talent for public life, state organization, and political dominion. The Celt has genuine refinement of manner and feeling and high poetic susceptibilities.

We have also seen what a mixed race the inhabitants of Great Britain and Ireland are. At the invasion of Britain by the Romans the inhabitants included Phenician, Roman, and German elements, which had become incorporated with the native Britons, who were of Celtic descent, and to these have since been added the Anglo-Saxons.

The inhabitants of Ireland are no less composite and complex, since they have sprung, as we have seen, from peoples in the northern parts of Europe, Asia Minor, and Central Asia, with a large infusion of immigrations from Gaul and from ancient Germany and Scandinavia. Though the inhabitants of Ireland may have retained some of the bad qualities of the peoples from whom they have sprung, they are nevertheless distinguished for many of their best traits, and in several of these are not a whit behind some of the best peoples on the earth.

Salutation to the Celts.

Hail to our Celtic brethren, wherever they may be,
In the far woods of Oregon, or o'er the Atlantic sea—
Whether they guard the banner of St. George in Indian
 vales,
Or spread beneath the nightless North experimental sails—
 One in name and in fame
 Are the sea-divided Gaels.

A greeting and a promise unto them all we send;
Their charter our charter is, their glory is our end;
Their friend shall be our friend, our foe whoe'er assails
The past or future honors of the far-dispersèd Gaels.
 One in name and in fame
 Are the sea-divided Gaels.

T. D. MCGEE.

CHAPTER II.

THE PRIMITIVE SOCIAL CONDITION OF IRELAND.

Oh, to have lived like an Irish chief when hearts were fresh
and true,
And a manly thought, like a pealing bell, would quicken
them through and through,
And the seed of a generous hope right soon to a fiery
action grew,
And men would have scorned to talk and talk, and never
a deed would do.

C. G. DUFFY.

THE constitution of the Irish social system was tribal. It divided the population into numerous tribes, which were again subdivided into smaller clans, composed of families and individuals descended from a common ancestor, from whom tribes and clans took their name. This division of the people into tribes or clans was a fundamental feature of primitive Irish society, and must be always kept in view by any one who would understand the constitution of the church founded by Patrick and his successors.

Each tribe had its chief, and the chiefs of the tribes were subject to the king of the province, and these provincial kings were subject to the chief king. The chieftainship and the kingship were all elective, although the choice was limited to the relatives of the ruling chief. The

successor of a chief was chosen in the lifetime of the latter. Though the choice was confined to relations, the eldest son was not necessarily elected, but generally the ablest man in the chief's connections, and the person on whom the choice fell was called the Tanish.

There were five kings in Ireland in those early times, the realms of four of them nearly corresponding to the present four provinces, except that by taking a portion from each of the four, in the year 130 A.D., Meath was formed into a separate central kingdom, its ruler being recognized as over-king, and having his residence at Tara in Meath, till the middle of the sixth century.

When a strong man held the place of supreme ruler his controlling power was everywhere felt. But it often happened that the provincial king or chief was abler and more powerful than the over-king, in which case the central control was little more than nominal.

A true Irish king of those days is beautifully described by Thomas Davis in the following lines :

The Cæsar of Rome has a wider domain,
And the great king of France has more clans in his train ;
The scepter of Spain is more heavy with gems,
And our crowns cannot vie with the Greeks' diadems ;
But kinglier far, before heaven and man,
Are the Emerald fields and the fiery-eyed clan,
The scepter, and state, and the poets who sing,
And the swords that encircle a true Irish king.

For he must have come from a conquering race—
The heir of their valor, their glory, their grace ;
His fame must be stately, his step must be fleet ;
His hand must be trained to each warrior feat ;

His face as the harvest moon, steadfast and clear,
A head to enlighten, a spirit to cheer;
While the foremost to rush where the battlebrands ring,
And the last to retreat is a true Irish king.

But there were other grades in society than these. The people were not only divided into ranks and grades, as we have described, but these grades were also designated, by the number of colors they were permitted to wear. The lowest were only permitted to wear one color, and none but the royal family could wear seven. The rank next to royalty was composed of the learned order: these wore six colors. This is an indication of the high estimation in which learning was then held. This custom of wearing colors is the origin of the Scotch plaid, worn by the Highlanders till this day.

The dwellings of the primitive Irish deserve also a word. These houses were, in many places, such as might be expected of a race that feared attacks from neighboring people. Many of them were circular inclosures called by various names, but were in reality forts, inside of which were the chief habitations of the people. They were erected for shelter and protection, and in the case of the better class of these forts, in which the chiefs resided, they were surrounded by two ramparts. The houses inside of these were usually constructed of wood and wattles.

The early Christian churches were similarly constructed, and generally plastered over with clay. There were also numerous circular stone forts.

A large portion of the country was then covered with dense forests, in which the oak predominated. In these

forests, boars, wolves, and other wild beasts roamed. So extensive were these forests that Ireland was at one time called "Island of the Woods."

Hunting was common, but agriculture was also practised. The wealth of the people consisted chiefly of cattle, pigs, sheep, and horses.

The members of one tribe formed a number of communities; each community had a head, who had under him kinsmen, slaves, and retainers. Each of these communities occupied a certain part of the tribe land. The arable part was cultivated under a system of tillage; the pasture-land was grazed by all, according to certain customs; and the wood, bog, and mountain formed the unrestricted common land of the community.

And what this village community was to the tribe the homestead was to the community. In that homestead dwelt the representative freeman, capable of acting as a witness, or going bail for his neighbors.

So long as there was abundance of land each family grazed its cattle upon the tribe land without restriction. Unequal increase of wealth and growth of population naturally led to its limitation, each head of a household being entitled to graze an amount of stock in proportion to his wealth, the size of his household, and his acquired position.

The arable land was annually apportioned, but generally some of the richer families succeeded in evading the exchange of the allotments, and of converting part of the common land into an estate. This course of conduct soon created an aristocracy.

The head of the homestead who had held the same land for three generations was called a lord, of which rank there were several grades, according to their wealth in land and chattels. Several grades in society were similarly formed, and gradually sprang into existence.

It should also be remembered that the man selected to be the head of the tribe, or the chief of the clan, must have certain specified qualifications, viz., he must be the most experienced, the most noble, the most wealthy, the wisest, the most learned, the most popular, the most powerful to oppose, and the most steadfast to sue for profits and to be sued for losses. In addition to these qualities, he should be free from personal blemishes and deformities, and of fit age to lead his tribe or clan, as the case might be, to battle.

In order to support the dignity of the chief or chieftain a certain portion of tribe or clan land was attached as a perquisite (an apanage) to the office. This land, with the fortified residence upon it, went to the successor of the chief, but a chief's own property might be divided at his death, as an inheritance, among the members of his family. There was also another order, called entertainers. These were obliged by law to provide for strangers and travelers. They were dignitaries among their fellow-men, and were required to be the proprietors of seven town lands, to have seven herds of cows, each herd to contain one hundred and fifty. Their mansion was required to be accessible by four different avenues; and a hog, sheep, and beef were required to be in constant preparation, that whoever called should be fed without delay.

All this was gratuitous. Probably it was this social custom and provision which gave the Irishman an idea of his elysium in the next world, where, according to the description of it in the olden times, the pig is as conspicuous as he is to-day in the cabin of the Irish peasant. Here is the description of an Irishman's elysium in those days:

"There are three trees always bearing fruit; there is one pig there, always alive, and another pig ready cooked; and there is a vessel full of excellent ale."

The laws by which the people were governed, as we shall see, were singularly just and sympathetic, protecting the weak against the strong and the rich, and opening a door to wealth and high rank for ability and industry.

It is recorded in an old manuscript that speaks of the age of Cormac, one of Ireland's earliest, wisest, and strongest rulers, who lived in the middle of the third century, "that the world was full of all goodness in his time; there were fruit and fatness of the land, an abundant produce of the sea, with peace, ease, and happiness. There was no killing nor plundering in his time, but every one occupied his land in happiness."

This description of those times may be rather rosily drawn, but Cormac had doubtless come under the influence of Christianity, and sought to follow the Golden Rule. Be that as it may, the social primitive condition of Ireland, we can well imagine, was somewhat similar to the condition portrayed by the poet in his beautiful words, on

The Brave Old World.

There was once a world, and a brave old world,
 Away in the ancient time,
When the men were brave and the women fair,
 And the world was in its prime;
And the priest he had his book,
 And the scholar had his gown,
And the old knight stout, he walked about,
 With his broadsword hanging down.

Ye may see this world was a brave old world,
 In the days long past and gone.
And the sun he shone, and the rain it rained,
 And the world went merrily on;
The shepherd kept his sheep,
 And the milkmaid milked her kine,
And the serving-man was a sturdy loon
 In a cap and doublet fine.

CHAPTER III.

THE ANCIENT LAWS OF IRELAND.

When on Sinai's top I see
God descend in majesty,
To proclaim his holy law,
All my spirit sinks with awe.

When on Calvary I rest,
God, in flesh made manifest,
Shines in my Redeemer's face,
Full of beauty, truth, and grace.
MONTGOMERY.

THE inhabitants of Ireland were governed, from a very early period, and for many centuries, by what were called the Brehon Laws. These laws obtained this name because they were made by the judges.

These judges were hereditary, and each administered justice to the members of his tribe, while seated in the open air, on a few sods, on a hill or rising ground. The language in which these laws were written is a convincing proof of their antiquity, and also the subject-matter of many of them indicates the primitive nature of the society which then prevailed. Their style of composition differs from that of the vernacular Irish language of the present day; time has modified much of the spelling and many of the grammatical forms, also several of the legal terms.

Some phrases of constant occurrence in these Brehon Laws have become obsolete.

Some of these statutory documents are ascribed to Cormac MacArt, a wise and celebrated monarch of Ireland, in the middle of the third century; and allusions are made in them to a general revision of them in the fifth century, at the suggestion of St. Patrick, who, in conjunction with certain kings and learned men, expunged from them many enactments which savored of paganism; yet many traces of heathenism were not removed, especially their provisions respecting marriage, and its relations and obligations—provisions that demonstrate that Christianity had not yet exercised its full influence upon those who were either the enactors or revisers of these laws.

By these laws a community or village comprised separate families and individuals, numerous enough to occupy what might be called a barony, or enough land to supply all their necessities by pasture and cultivation; and within this barony a court and a complete system of social organization were established.

In each of these communities lands were set apart permanently for the support of the chief; and means were arranged by which portions of the common land could within certain limits be acquired by individual owners. The grades of life were numerous, and regulated by the amount of wealth possessed in cattle, and in a prescribed assortment of agricultural implements and household goods.

The houses were constructed of timber and wattle-work, surrounded by open spaces, of prescribed extent for each

class. The shortest limit for this space was the distance to which the owner, seated at his door, could throw a stone of a given weight.

There were slaves and serfs and farmers and landlords, the relationship between which we need not specify in detail, except that they resembled very much the relationship between such classes in modern times.

The use of coined money was practically unknown, and the standard of value was the cow.

The succession to the territorial headships was, as we have stated, elective within certain hereditary limits, and the succession to the tribal rights, and rights of ownership in land, was hereditary.

The law of marriage, as we have already hinted, allowed many irregular relations, but protected the property both of the irregular and of the lawful wife. The lawful wife could only protect herself from an unlawful one by the withdrawal of her separate property, and by fines which must be paid to her on such an occasion.

The looseness of the connubial tie, evidenced by these laws, was one of the evils calling for reform, alleged by the Irish prelates in their letter, praying Pope Alexander III. to ratify the grant of Ireland made by Hadrian IV. to King Henry II. of England in the twelfth century.

The upper classes put out their children to be nursed and educated by the poorer members of the community, who received a fee for their fostering care, and had a claim in their old age upon the child fostered and educated.

This fostering care commenced with infancy, and in the case of girls terminated at thirteen years of age, and of

boys at seventeen years. Under this system of early training the Brehon Laws provided that girls of the less wealthy class must be taught to use the handmill and the sieve, to bake and to rear young cattle. Girls of the higher class must be taught to sew, cut out garments, and embroider.

The poorer boys must be taught kiln-drying and wood-cutting. The boys of the upper class were taught chess-playing, the use of the missile, horsemanship, and swimming. The clothing, besides the nursing-cloths supplied by the parents, was to be regulated according to their station, from sober-colored stuffs for the children of the less wealthy to scarlet cloth and silks for the children of those of the rank of the king.

Provision was made for the necessary correction of the pupil, and fines were to be imposed for the excess of correction, with many other reasonable and necessary laws.

Contributions were levied for the repair of the roads and bridges, etc., and each community had a public mill, a fishery, and a ferry-boat.

Markets were held, and great fairs, at distant places and long intervals of time. Either party might rescind a contract within twenty-four hours.

There was a law for "tramps" and "waifs" and "serfs," for caring for wrecks at sea, and for sustaining shipwrecked sailors. All fines were graduated in the interest of the poorer classes, and crime and breach of contract reduced the guilty ones from a higher to a lower grade of society.

Privileges were given to those attending the fairs, and a

violation of some of the necessary laws for securing peace and decorum at these fairs was in some instances punishable with death, and in other cases was punished with a pecuniary fine. At these fairs new laws were proclaimed, and old laws were read over publicly to the people. Imprisonment was unknown, but the culprit was fettered. There were laws for the regulation or settlement of cases out of court, and for bringing other cases to a higher jurisdiction, for which professional advocates were appointed.

These laws defined the respective rights both of the clergy and of the laity, and among the rights expressly guaranteed to the latter "was the recital of the Word of God to all who would listen to it and keep it." Thus this time-honored law, the right to God's most precious Word, was secured to the people of Ireland by this ancient Irish law.

x The boundaries of their land were preserved by laying a quantity of burned ashes on the ground, and big stones on these, and to these places they carried boys, showed them the ashes and stones, and whipped them soundly, that they might remember the place, and tell it to their children.

The main features of these laws were similar to those of the common law of England. Take them all in all, these were not hard laws by which Ireland was governed at the time when Patrick appeared upon the scene.

God's law is perfect, and converts
The soul in sin that lies;
God's testimony is most sure,
And makes the simple wise;

The statutes of the Lord are right,
And do rejoice the heart;
The Lord's command is pure, and doth
Light to the eyes impart;
Unspotted is the fear of God,
And doth endure forever;
The judgments of the Lord are true,
And righteous altogether;
They more than gold, yea, much fine gold,
To be desired are;
Than honey from the honeycomb
That droppeth, sweeter far.

DAVID, KING OF ISRAEL.

CHAPTER IV.

THE DRUIDICAL RELIGION OF IRELAND.

Great were their deeds, their passions, and their sports ;
 With clay and stone
They piled on strath and shore those mystic forts,
 Nor yet o'erthrown ;
On cairn-crowned hills they held their council courts ;
 While youths alone,
With giant dogs, explored the elk resorts,
 And brought them down.

The Druids' altar and the Druids' creed
 We scarce can trace.
There is not left an undisputed deed
 Of all that race,
Save their majestic song, which hath their speed,
 And strength and grace ;
In that sole song they live and love and bleed—
 It bears them on thro' space.

T. D. MCGEE.

THERE are no definite accounts of the religious rites practised by the pagan Irish, but there are several allusions which, though vague, plainly show that such rites existed, and that it was one of the functions of the Druids to perform them.

These Druids were a class of priests corresponding to the Magi, or wise men, of the ancient Persians, and druid-

sim was the name usually given to the religious system of the ancient Gauls and Britons.

The word Druid is thought to be derived from the Greek word *drus*, an oak.

Groves of oak were their chosen retreat, and whatever grew on that tree was thought to be a gift from heaven, especially the mistletoe, under which fair ones still enjoy a kiss at Christmas. Wherever the mistletoe was found growing on an oak in those ancient times, it was cut with a golden knife by a priest clad in a white robe, and two white bulls were sacrificed upon the spot. The Druids called it "all heal," and its virtues were considered to be very great.

The mistletoe was only regarded with reverence when found growing on the sacred oak, the tree of one of the gods of the ancient Britons. These druidic rites were maintained under the Romans, Jutes, Saxons, and Angles.

But how and when the mistletoe became ingrafted on the greatest festival of the Christian world is not yet apparent, and is evidently lost in the darkness of the dim and misty past. The mistletoe also appears in the Scandinavian mythology, in which an arrow formed from the mistletoe is represented as a sure weapon of success in a contest with an adversary.

The custom of kissing under a suspended bough of the mistletoe has come down from the druidic days, and is likely to survive to the end of time, as it has survived the faith of the ancient Britons.

Possibly the popularity of the rite has had much to do with its survival. In some parts of England, if a man

neglects to provide the evergreens for the Christmas decoration he loses the privilege of kissing any maid or dame he catches under the mistletoe bough.

This pleasant holiday custom has found expression in the following lively lines :

On Christmas eve the bells were rung;
On Christmas eve the mass was sung;
That only night in all the year
Saw the stoled priest the chalice rear;
The damsel donned her kirtle sheen,
The hall was dressed with holly green;
Forth to the wood the merrymen go,
To gather in the mistletoe.

The Druids made the cutting of the mistletoe an occasion of solemn religious ceremonies, terminating often in extreme barbarity.

If the readers of these pages could have been in Ireland about the time of Patrick's arrival there, and could have stood upon a hill with a village in front of them, and a thick, wild forest near by, they might have seen, according to an ancient writer, strange-looking men creeping out of cabins, walking about solemnly, and whispering mysteriously.

These men have long beards, and in their hands magicians' wands, their coats are of many colors, and they have a string of serpents' eggs about their necks. Others have a white scarf thrown over their shoulders, bracelets on their arms, and long white rods in their hands. The moon is just six days old. They gaze at the stars and decide it is the proper time for their sacred rites. They gather in solemn conclave, and their chief leads them as they march

into the dark, gloomy woods. They halt under an ancient oak, and engage in solemn mummary. One of the priests climbs the oak, and with the golden knife cuts away the wondrous mistletoe. He throws it carefully down upon a white cloth, and all around adore it. Every leaf is a treasure. Those around think it has power to charm away evil spirits, and to preserve its worshipers in health.

Two white bullocks are on hand for a sacrifice; a wreath of oak leaves is placed upon their horns, and solemn rites are begun; a golden knife is plunged into the necks of the victims, and they fall quivering in death; fires are kindled, and skilful hands prepare a feast, around which all gather, and of which they partake in pagan joy.

At other times these barbarous Druids enact a more horrid part still at the observance of these demoniac rites. A slave, or prisoner of war, or the child of some peasant, is led into the gloomy woods, and there offered as a sacrifice upon the satanic altar, while the priests roar and howl and beat their drums, to drown the cries of the suffering martyr.

The Druids of Gaul sometimes made huge baskets of osier in the shape of a man, and filled them with human beings, and set the vast living mass on fire. Probably the ancient Irish were not so barbarous.

These horrid rites seem to have been derived by the Druids from the Phenicians, who worshiped Baal and Moloch, and often offered up their children to them in sacrifice.

These Druids had their Baal, which means "sun," for they had their Beltine fires, or Baal-fire day, and in honor

of the sun the fire was made. They held that to face the sun was to be right in the world; to face the sun at noon is to face the south, and south means right, while the north means wrong. One must look toward the sun at the beginning of his work if he would prosper in it. A boat going to sea must turn sunwise; people must turn toward the sun as soon as they are married, and they must be borne to the grave in the same fashion. Some people still are influenced, unconsciously it may be, by these old Druid rites, and so front churches toward the sunrising, and turn toward sunrise when they say their prayers. God forbade his ancient people to be imitators of such people.

These Druids adored the sun, but some deny that they made idols. They believed their God was omnipresent, and worshiped him in roofless temples, or within large circles of stone. In Latin the poet has described these Druids in the following lines:

Through untold ages past there stood
A deep, wild, sacred, awful wood;
Its interwoven boughs had made
A cheerless, chilly, silent shade;
There, underneath the gloomy trees,
Were oft performed the mysteries
Of barbarous priests, who thought that God
Loved to look down upon the sod
Where every leaf was deeply stained
With blood from human victims drained.

LUCIEN.

They believed that God's eye was always upon them, that the soul was immortal, and that there was a state of future rewards and punishments—another world, where

good souls preserved their identity and their habits, while the souls of the bad passed into the lower animals to be chastised. Letters were burned at funerals, that the dead might carry them in smoke to those who had before them crossed the borders of the spirit-land. Money was loaned to the departed, on condition that it should be repaid in the world to come; but the priests always received this money, and never failed on such occasions to be the bankers, both of the dead and the living.

The power of these Druid priests was very great. They directed in all sacred things, and offered all sacrifices. They were the teachers of the youth, and judges, both in public and private, of all disputes. Their chief priest was elected by the priests in conclave, and possessed power without check or control. They enforced their legal decisions by religious sanctions, and forbade the presence of any at the religious sacrifices who refused obedience to their decrees. The persons thus doomed were regarded as accursed, and shunned by all the people.

These priests were exempt from war and from taxation, and were regarded with the deepest reverence. They did not commit their learning to writing, lest it should be read by the people; but committed it to memory, and transmitted it orally from one to another. If at any time any of the priests wrote anything, it was in the Greek language, which the priests only understood. These Druid priests had also their fairies and their bushes, and their hills and groves, and places sacred to them.

The king and great aristocratic families among these Druids had their bards, who became in time a privileged

class, and exercised great influence. They were the chief historians, kept the family genealogies, cast into rude verse the deeds of their heroes, recited them on public occasions and at all great festivals, at which these bards were always present. On such times they excited the youth to the cultivation of oratory, swayed the multitudes by their fervid appeals, and filled all with the greatest enthusiasm.

They would seize their harps, and play and sing their own national songs, in which the people joined, until the family, provincial, or national spirit was intensely excited, and all were ready to go forth to deeds of heroism or rapine. The names of some of these bards are retained and honored among the people of Ireland to the present day.

The Druids invoked their divinities in favor of their friends, and for this purpose made incantations upon a mound or elevated ground near the field of battle.

They determined by auguries from the heavenly bodies, clouds, wind, and smoke, the flight of birds, and other phenomena, the propitious and the unpropitious times for fighting a battle, or for any other important action. They announced the things it would be unlucky for a chief or a tribe to do, pretended to foretell future events, practised incantations of various kinds, kept events in remembrance, and were, in a word, the depositaries of such knowledge as was possessed in Ireland at the time.

These Druids believed also in the unity of God, and as already stated, in the immortality of the soul, and in a future state of rewards and punishments. They studied

botany, astronomy, medicine, and attained to great skill in mechanics; but notwithstanding their boasted civilization, their rites were barbarous in the extreme, even to the offering up, as we have seen, of human beings as sacrifices as an atonement to the Deity for the sins of men. They taught the people to worship supernatural beings, such as fairies, who were supposed to dwell in the earth, the sea, rivers, valleys, hills, fountains, wells, and trees. These supposed supernatural beings had to be conciliated by the incantations of the Druids, for which they received a fee.

The superstition about the Banshee, a female fairy, so much talked about in Ireland, is a remnant of this druidism. The Banshee had a most mournful cry, almost like that of a baby in great distress, and when heard after dusk made many a young Irish heart tremble. The cry of that which the Irish imagined was the Banshee is heard still in this land after nightfall, at some distance from dwellings in the country, and in the rear yards of houses in the city.

A Druid was the most jealous of beings, and woe to the individual who excited his jealousy. A single word from the Druid, and the man was cut down like grass. A Druid had always the king's ear, and at his whisper the order went forth to slay the hated man. On his lip was war or peace. In his hand was the golden knife for the throat of the condemned. At the sound of his rude lyre the people rose to the work of vengeance.

The religion of the land, as can be easily seen, was a religion of wonder and fear, and to dispute with a Druid was a crime against the state. Woe to any one who kept

back the tax claimed by a Druid. The chief Druid of every district required all families, rich and poor, to pay him certain annual dues.

On an evening in autumn the people were required to extinguish every fire in their houses. Then every man must appear and pay his tax; if he failed he was the object of terrible vengeance. To be at that time with a fire in the house or without money in the hand was a crime.

The next morning the Druid priest allowed every man to take some of his sacred fire and rekindle the flame on the man's own hearth. No man must lend a living coal to his neighbor; if he did he was reduced to poverty, and declared an outlaw. If he changed his religion it was at the peril of his life. If he saw the "fiery cross" borne on the hills he must rush to the rallying-place of the clans. The chieftain tested the loyalty of his people in this way: he would slay a goat, dip in its blood the end of a wooden cross, set it on fire, give it to the clansman, and tell him to run and wave it on the hilltops. When this first clansman became breathless, another would take up the fiery cross, and repeat the signal from hilltop to hilltop. The man who did not obey the summons was doomed.

The Druids were also a kind of sorcerers, said to be in league with the demons of paganism, and able, by this agency, to do good to their friends and mischief to their enemies.

The followers of the first missionaries of Christianity in Ireland seem to have thought it necessary, to prove the superiority of the new faith, to spread the belief that its apostles were gifted with supernatural powers, which they

could use more especially for counteracting the malice of the Druids. This may have given rise to the superstitious belief that Patrick could, and did, work miracles.

Elijah's Challenge and Victory.

(1 Kings xviii. 21-40.)

"Ye prophets of Baal ! let an offering be laid
On the altar which you to your idol have made ;
Let an offering be laid on the altar I rear
To the Lord that I worship, the Lord that I fear.
Pray ye to your god, while to my God I pray
For the fire of his power to consume it away.
And let him, the omnipotent, who hath bestowed
The boon we request, be acknowledged as God.

"Ye prophets of Baal, cry aloud, cry aloud !
Perhaps he is wrapped in his thoughts like a cloud.
Cry aloud, cry aloud, with your voices of woe !
Perhaps he is now in pursuit of his foe.
Cry aloud, cry aloud, like a trumpet of war !
Perhaps he is gone on some journey afar.
Cry aloud, cry aloud, in your agony deep !
Perhaps he is laid on his pillow asleep."

When Elijah had spoken, an altar was reared
To the Lord that he worshiped, the Lord that he feared ;
And he bowed him in prayer, and the fire was bestowed,
And the God of his sires was acknowledged as God.

WM. KNOX.

CHAPTER V.

THE ORIGINAL LANGUAGE OF THE INHABITANTS OF IRELAND.

Sweet tongue of our Druids and bards of past ages,
Sweet tongue of our monarchs, our saints, and our sages,
Sweet tongue of our heroes and free-born sires,
When we cease to preserve thee, our glory expires.

THERE can be no doubt that the Celtic language, or what is now usually called the Irish language, was that spoken by the earlier settlers of Ireland. The name Keltai, or Celts, was given by themselves, and about the third century before the Christian era it was applied by the Greeks to a western people, who, when first known by the Romans, inhabited northern Italy, France, Belgium, part of Germany, western Switzerland, and subsequently the British Isles. Some of these Celts migrated by the valley of the Danube and northern Greece into Asia Minor, and from Asia Minor and northern Greece came to Ireland and also to Britain. These people spoke essentially one language, but phonetic changes occurred in the language of some of these people as they migrated and mixed with other people. Those of this race who migrated to Ireland and were among its earliest inhabitants, not mixing thereafter, as formerly, with other races, retained their ancient forms of speech with more tenacity and puri-

ty than any portions of their kindred race that occupied other countries. Hence the original Celtic language as spoken by the Irish when they first set foot upon Irish soil, and which is spoken in some parts of Ireland still, with more or less purity, is the best specimen extant of the ancient Celtic language. It belongs to the great family of Indo-European languages.

The Celtic group of languages seems to have diverged from the common stock much earlier than any of the other members of the same wide-spread family. This group consists of two great branches, the Gaelic and Kymric. There is no Celtic tongue or dialect known that does not belong to either the Gaelic or Kymric branch, although there may have been other branches of Celtic, which have been lost or have disappeared under Roman rule and influence. The Celtic languages form two distinct classes, viz., Irish, Scotch, and Manx—belonging all three to the Gaelic—and Welsh, Cornish, and Armoric—belonging to the Kymric branch. According to Dio Cassius, Celt is identical in meaning with Gallus, and there seems to be no doubt but originally the names of Gallia, Galli, Galatæ, Celtæ, were of one and the same root, and that Galli and Celtæ denoted one and the same people; so also Galatæ, which afterward received the more restricted meaning of Celts, in Asia. The word itself means primarily mighty, great—mighty men; secondarily, those that violently immigrate and powerfully invade a country, who appear to the inhabitants as hostile people, enemies; thus, it means an enemy, and subsequently, when hostilities have subsided, a stranger, foreigner.

The Irish language, more than any other, has preserved most of its primitive, genuine, original, and antique forms. More than any other it has transmitted to us the most grammatical and lexical condition of the Celtic languages. From its comprehensive extension, its literary treasures, and the antiquity of the written monuments in Irish, it is certainly by far the most important and interesting, not only of the Gaelic, but of all the Celtic languages.

The Irish language is, moreover, decidedly superior to the other Gaelic dialects, in the extent, culture, and antiquity of its literature, but all belong to the same great parent-stock of Indo-European languages; and the affinity of Celtic with Sanskrit and the entire Aryan family has been established beyond any reasonable doubt. The Celtic tongues sustain to Sanskrit quite as close and consistent a relation as any other of the Indo-European languages; and even where the Celtic seems most widely to diverge from Sanskrit and the Aryan languages, the philologist will discover that the most genuine and remarkable Indo-European family features still, and that, too, in a preëminent degree, exist under the surface, as is the case in the aspirated and unaspirated forms of nouns, etc.

The Celts appear to have been the first Aryans to arrive in Europe, and their tongue forms the most western stem of the Indo-European languages. Indeed, the very name Ireland (which has been so often analyzed and explained) seems to mean simply the land of Ires or Eres—in other words, the country of the Aryes, that is, the “nobles,” “warriors,” “heroes.”

A great many Celtic roots are identical with those of Sanskrit, and the Irish language possesses also very many words that are derived from or connected with such Sanskrit roots as have been hitherto standing isolated, and could in no way be analyzed, classified, or accounted for in dictionaries. The Celtic roots are, moreover, for the greatest part, monosyllabic, like those of Sanskrit and the Indo-European languages. These roots are in the Irish, as well as in Sanskrit, always, at least in their original or primitive condition, of the nature of a verb. Also many substantives in Celtic (Gaelic and Kymric) are closely allied to Sanskrit roots. The system of derivation and composition of words is analogous, and often the same in Celtic and Sanskrit.

A large number of Celtic compounds are such as can be explained only by Sanskrit, and must have existed already before the time when these languages branched from the common parent-stock. The whole system of grammatical forms in the Celtic is closely connected with Sanskrit, notwithstanding some changes which have occurred in the long process of time. The anomalies in Celtic can often find their full explanation only through Sanskrit, and also their elements can be derived in the last analysis only from Sanskrit. In the system of conjugation, the affinity between Irish and Sanskrit becomes particularly apparent. The power and facility of forming compounds is very great in Irish, and may fairly be compared with the Greek, German, and Sanskrit. These compounds display the richness, elegance, and flexibility of the Irish language;

and it is especially in poetical productions that we meet in Irish with combinations of nouns which come very near to the much admired Sanskrit compounds.

It is also worthy of remark that the other Celtic languages here and there, Welsh excepted, possess nothing of this compared with the Irish. As already stated, the whole phonetic system of the Celtic group is intimately related with that of Sanskrit.

But it is not so much in the Irish of the present day that *all* the resemblance, analogy, and relationship with Sanskrit, Zend, and the classic languages are most clearly to be seen. We have often to resort to the old Irish to obtain a full view of these manifold connections. Thus, we find there a complete declension, in many respects more so than in the Latin; with five cases in the singular, four in the plural, and two in the dual.

The Irish language is, moreover, very regular in its grammar. It has only such grammatical forms as are indispensable for definiteness and perspicuity. It has no indefinite articles, neither has Sanskrit or Arabic, and some other languages. Irish has but one main past tense and one future. The same is the case with Hebrew and Arabic.

The Irish is indeed the prominent and perfect language of the Celtic group. It surpasses in richness, beauty, and elegance many other languages, and among them even some of the most cultivated and best organized. In poetry and romance, in tales and songs, it displays its greatest charms and all its wonderful beauty. It has lost nothing of its excellence and perfection, notwithstanding the

changes to which it has been subjected. Its intense energy and power, its refined elegance, its exquisite beauty and marvelous flexibility, have made it possible to represent by a most successful translation all the original perfection of Homer's "Iliad," turned into Irish by the late Archbishop of Tuam. The Celtic is extremely rich in the words which have come down to us, with all their primitive freshness, in their unadulterated original form, and that from the remote ages of dim prehistoric times.

The luxuriant lexical growth and richness of the Irish language are also apparent by the fact that, should all the existing glossaries, old and new, be added together, we should have at least thirty thousand words, besides those in printed dictionaries—a richness of vocabulary to which, perhaps, not a single living language can bear even a remote comparison, and for this reason it is the only Celtic tongue which has entirely escaped the subversive influence of the Roman rule and dominion.

A comparison of Celtic and Sanskrit words would throw a clear light upon the relationship that exists between the two languages, but we can specify only a few. There is no cognate word in any Indo-European language to the Sanskrit verb *tag*, to go, but in the Irish we find it in *tag*, to approach, and in *tigh*, to come. In Sanskrit we have *ira*, earth, and in Irish, *ire*, field, land; in Sanskrit we have *vasra*, shelter, and in Irish, *fosra*, bed; in Sanskrit we have *ing*, to move, in Irish we have *ing*, movement; in Sanskrit we have *dak*, to burn, in Irish we have *dagh*, to burn; and so on. Hundreds of words are so similar as to leave no doubt that the Sanskrit and Irish are closely

related in origin. And it should be remembered that although there are several dialects of the Irish, the written and especially the literary language has been comparatively little affected by them, and has remained almost uniform and everywhere the same.

The Irish language is therefore a venerable mother-tongue, superior to a great number of languages spoken on European soil—superior for its antiquity, its originality, its purity, its remarkable pleasing euphony, and easy harmonious flow; its poetical adaptation, musical nature, and picturesque expressiveness; its vigorous vitality, freshness, energy, and inherent power; its local, systematic, regular, and methodically constituted grammar; its philosophic structure and wonderful literary susceptibility.

Many works exist in the Irish language, but chiefly only in manuscript. The principal collections of Irish manuscripts are to be found in the Royal Irish Academy and in Trinity College, Dublin. The British Museum, the Bodleian Library, and several of the continental libraries of Europe also, contain numerous old and very valuable Irish manuscripts.

It has been ascertained that a greater number of valuable ancient Irish documents are extant as manuscripts than either English or French or any European nation can boast of. A scholar in Germany has made an estimate, showing that it would take about one thousand volumes, in octavo form, to publish the Irish literature alone which is contained in the extant manuscripts from the sixth to the eleventh century.

It may also be of interest to record that the Celtic languages constituted once a far-extending family of related tongues, which about two thousand years ago actually covered a larger ground than Latin, Greek, and German combined, and that many valuable works have been published to aid the learner in the study of these languages, but especially in acquiring a fair and thorough knowledge of Irish.

But the literary productions in Irish are not only very numerous, they extend also to a wonderful variety of subjects and departments of mental conception and activity, such as poetry, history, laws, grammar, etc., and it is a well-known fact that many legends of French and German poets in the middle ages derive their origin from Irish and other Celtic songs.

The Irish epic literature is abundant, and of great interest. The Irish songs and poems of old were first preserved as oral traditions, and were at a much later period committed to writing, afterward were variously combined, and appeared finally in a regular, well-connected form.

In all the beautiful songs and Irish poems, stories, and romances there is a wonderful productiveness and originality and a most surprising power of invention, such as we find in the oriental tales, which for so long a time were the delight of the whole western world. In lyric poetry the Irish literature has evinced, and always maintained, an astonishing superiority. Irish historians mention works written even in pagan times in Ireland; and of these the most famous was the "Saltair of Tara," a work which has not come down to us, but is described as having been a

complete collection of metrical essays and dissertations on the laws and usages of Ireland. Its author is said to have been Cormac MacArt, king of Ireland from 227 to 266 A.D. The "Book of Aichill" is one of the principal monuments of Irish jurisprudence. A part of the regulations and laws contained in this book are attributed to Cormac MacArt.

The Brehon Code seems to be an embodiment and a collection of very ancient oral traditions and customs relating to law; and what increases its interest and importance is the fact that it is in no wise influenced by the Roman system. Its language is of a very archaic type, the oldest form of Irish.

It has been said that "had there come nothing down to us but this collection of laws, it would have been amply sufficient to testify to the antiquity of the old Irish civilization and literary culture." The original text of the Brehon Laws is of high antiquity. They were elaborated and committed to writing in the time of King Laogaire II., son of Niall of the Nine Hostages. This was done mostly at Teamhair (Tara). These judgments of pagan "brehons" are said to have been subsequently revised, remodeled, purified, and changed on the conversion of the Irish to Christianity. These modifications are attributed to the influence of St. Patrick, under the guidance of a chief Druid.

The Brehon Code seems to have maintained its authority among the native Irish for a period of twelve hundred years. As to the authors who were directly concerned with the elaboration of these laws, they were nine in num-

ber ("knowledge of nine persons" is the name given to it on that account); they were the nine pillars of the Senchas Mor, as the text says.

The Brehon Code must impress the reader favorably by the refinement of its morals, as well as by the skill and ingenuity which are evinced in the discussion of the cases, the nicety of the distinctions, and the accuracy of the definitions and classifications. Its judgments and penalties are, to a great extent, mild and human; and in regard to various points a somewhat considerable latitude seems to be allowed. Some laws relating to damages done to or by animals, etc., remind us of some more or less analogous regulations in the Jewish "Mishna." There exists, also, a remarkable analogy with the laws of Manu and the legal customs of the Hindus; not only in regard to fines, but particularly to the "Fasting," in certain cases, where the contending parties would go before the residence of the defendant and wait there without food for some time. This corresponds, in a measure, to the *dherna*, which was commonly resorted to by the creditors in Hindustan, when they went to sit at the door of a debtor, rigorously abstaining from all food, and threatening to commit suicide by starvation; intending thereby to compel the debtor to return a loan, or fulfil his obligations toward the claimant.

Since the first grammar of Irish language was made in the seventh century many grammars and dictionaries have been published, which we need not enumerate, and there have been many prominent and successful workers in the domain of Celtic erudition through many centuries till the present. It must suffice to state that a professorship of

the Irish language exists in Trinity College, Dublin, in the Queen's College at Belfast, in that of Cork, of Galway, the college of Maynooth, and in the Catholic University.

A professorship of Celtic also exists in Paris, at the College de France, a chair which is very ably filled by Professor Jubainville. Also Professor Gaidoz lectures in Paris on the Celtic languages and literature.

As a spoken language, the following statement in regard to Irish may be of interest. According to the census of 1851, Irish was spoken exclusively by 319,602 persons, especially in the provinces of Connaught and Munster; while English as well as Irish was spoken by 1,204,688 persons: thus, for nearly one fourth of the whole population of Ireland it was then still a living tongue. Twenty years later, according to the census of 1871, 103,562 persons could speak the Irish only; and 817,875 persons spoke Irish and English. Nowadays it is especially among the rural classes and native landowners in Connaught, Munster, the remote parts of Ulster, the south of Leinster, as well as in the islands off the western coast of Ireland, that Irish is still retained as the every-day language in the family circles and the entire social relations at home.

It is stated that members of old Irish families who distinguished themselves in the armies of the Continent felt proud of their Gaelic mother-tongue, and continually used it in their intercourse, while it was also commonly spoken by the Irish soldiers in France, and in the American army during the War of Independence. No Roman legions invaded Ireland, although for its commerce, resources, and advanced state of civilization it was the most important

of all the Celtic countries. Tacitus informs us that the Irish seaports were better known through commerce, and were more frequented by the merchants, than those of Britain. Historians also tell us that Ireland retained its Celtic institutions, laws, and literature for more than twelve hundred years, after all the other Celtic countries had been subjugated and transformed. Education, culture, and learning gained more and more ground among the Irish ecclesiastics; and a school founded at Armagh and another at Bangor became far-famed and renowned throughout all Europe. In the early part of the middle ages, Ireland, which was at that time spoken of as the Isle of Saints, was regarded as a center of light and intelligence, and was the focus of a remarkable literary and Christian activity. Ireland soon enjoyed the fame of being the most enlightened country of all western Europe. It then had the best scholars and the most advanced condition of learning. More than any country of Europe, it was particularly among the Irish that men of acute minds and extensive knowledge, and real philosophers, were found. It was also in Ireland that literature and philosophy of the highest order were taught, and the Saxons from all places flocked to Ireland as the great emporium of letters. The Irish monks, more than any others, were especially esteemed for their extraordinary artistic skill. There is preserved in the library of Trinity College, Dublin, the "Book of Kells," which is written in Latin, and competent writers declare it is the most exquisite specimen in the world of that minute and intricate style of illuminating in which the Irish excelled and were the foremost among all others.

But space will not permit us to extend these observations on the language of the Celts. It must suffice for our object to record our opinion that had the Irish language been appreciated at the proper time, and gospel missionaries having the spirit, tact, and courage of Ireland's patron saint been sent among the people, Ireland to-day might have been throughout its whole length and breadth a united, prosperous, happy, rejoicing people. But the error was made of not giving the gospel to the people in the language of *Erin Mavourneen acushla Machree*—the language, a century or two back, of several millions of the inhabitants of the island. The gospel has been given to other nations in their native tongue, why not to Ireland?—given not partially and spasmodically, but generally and continuously wherever the Irish language was spoken. There is no language more expressive of the finer feelings of the soul than the Irish, and no people more susceptible to good impressions than they are when approached in the proper manner and their confidence gained. Every true lover of the gospel and of human souls must therefore wish that the truth as it is in Jesus may be proclaimed to every man in the language in which he was born.

And oh! be it heard in that language endearing,
In which the fond mother her lullaby sung,
Which spoke the first lisplings of childhood, and bearing
The father's last prayer from his own silent tongue;
That so as it breathes the pure sound of devotion,
And speaks with the power that still'd the rough ocean,
Each breast may be calmed into gentle emotion,
And Erin's wild harp to hosannas be strung.

CHAPTER VI.

THE PROGRESS OF CHRISTIANITY BEFORE THE TIME OF PATRICK.

'Tis built on a rock, and the tempest may rave;
Its solid foundation repels the proud wave.
Though Satan himself should appear in the van,
Truth smiles at the rage of the infidel clan.

“Like the sun going forth” in his mighty career,
To gladden the earth, and to illumine each sphere,
The chariot of Truth shall in majesty roll
O'er climate, isle, ocean, to each distant pole.

A glorified course it shall nobly pursue,
Encircling with radiance both Gentile and Jew;
And millions of heathens, their idols despising,
Shall bask in the light, and exult in its rising.

The shadows that cover the regions of Ham
Shall vanish, or flame with the light of the Lamb;
Each lovely green island that gems the salt wave
His truth shall convert, his philanthropy save.

MARSDEN.

JESUS CHRIST was the flower, the fulfilment, and perfection of all that was in Judaism. His system of religion under this dispensation was founded upon himself, was inaugurated in Jerusalem on the day of Pentecost, and was designed to gather into one the children of God that are scattered abroad in every nation under heaven. The

followers of Christ obtained their name "Christians" at Antioch in Syria; and the first city in the world which openly professed Christianity and built the first church edifice was Edessa, or Osroboena, in the north of Mesopotamia, very near the river Euphrates.

It was therefore in the East, and not in the West, that Christianity as a religion was founded, obtained its most venerable and abiding name, inaugurated its commencement, began to disseminate its principles, and to spread far and wide its blessings.

The Apostles in person widely spread this Christianity. The last words uttered by Christ on earth seemed to enjoin this course. His words were these: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In accordance with this injunction of the Master the Apostles soon commenced their missionary tours as pioneers of a new faith, whose duty it was to carry it far and near, and whose geographical field of action was literally the world. Jerusalem was, however, their common and habitual headquarters. It was there Paul met Peter by appointment. It was there, fourteen years afterward, that Paul and Barnabas went to communicate to the other pillars of the church their mode of addressing the gospel to the Gentiles. It was there that the Apostles, with the elders and brethren, met in solemn conclave and established the great canon which absolved the Gentiles from the practice of circumcision. It was Jerusalem that was probably a center for charitable contributions (Acts xi. 27-30; Rom. xv. 26; 1 Cor. xvi. 3).

It will be thus seen that Christianity had a local central position in and around the cradle of its birth. The Mediterranean Sea afforded the silver border on one side the lands of its early life. Palestine, Asia Minor, southern Europe (including Greece, Italy, and southern Gaul), and northern Africa (including Egypt and Numidia) were the first countries subdued by the power of the gospel. It was planted in the very heart of the world's greatest civilization as well as of its greatest superstition and heathenism. In the soil where Greek and Latin culture attained its greatest glory and reached its highest victories there Christianity ascended the throne, showing it was the power of God and the wisdom of God. During these earliest years of its history it experienced opposition from Judaism on the one hand, and heathenism, backed by national pride and arrogance, on the other. For two hundred and forty-nine years, with short intervals of peace, it struggled with severe persecutions, and produced the grandest heroes the world has ever known. It went on extending its territories and entering upon new fields and countries to subdue the powers of sin. It moved west and north into the heart of Europe, to Italy, Spain, France, Britain, Germany, Scandinavia, and Russia, and wherever it went it conferred blessings and won victories.

It is impossible to fix the exact date when the gospel was first introduced into Britain, nor can the channels through which it came be determined with certainty. There is reason to believe that the gospel came to Britain chiefly in the track of commerce. The Tyrians traded with Britain for ages before the Christian era. The Car-

thaginians, after the capture of Tyre by Alexander, inherited for a time the commerce of Britain. The Greeks, first as rivals and then as successors to the Carthaginians, took possession of the exports and imports of Britain. Marseilles, a Greek colony in France, said to have been founded five hundred years before Christ, was the grand depot to which the tin, lead, and skins of Britain were conveyed, and from which they were transported to all parts of the world with which the Greeks had commercial relations. The conversion of many Greeks in early Christian times accomplished much for the spread of the gospel, and even through business relations that intelligent and resolute people sometimes rendered great service in extending Christ's kingdom. We have reason to believe that Greek Christians, buying their tin and lead, compassionated the idolatrous Britons who exported these scarce metals, and preached Christ unto them.

The first known church in France was founded by Greeks, and in 177 A.D. the Christians of Vienne and Lyons were sorely persecuted. After the persecutions ceased the surviving Christians wrote a long account of their sufferings to their Phrygian brethren; this record of their sufferings was sent to their fellow-believers in Asia Minor. These Greek Christians, both in France and in the East, gave effective help to the evangelization of Britain. The peculiarity of the British churches is evidence that their origin was from the churches of Asia Minor and not from Rome. The commercial intercourse existing between Britain and Asia Minor made it quite possible that this should have occurred, and it is well known that these churches

were ecclesiastically independent, and long withstood the authority of the Romish papacy. It must be remembered, too, that every believer in early times proclaimed the gospel wherever men would listen, and that often then the Holy Spirit came in more than pentecostal power, turning pagans in teeming multitudes to Christ and his cross, and setting their weapons upon their idols. By these means the whole of south Britain was brought to the Saviour without a historical trace of any great missionary leader.

One historian in the early centuries tells us that about 63 A.D. the gospel sent its beams of light into the British Isles and produced fruit that lived in Christian hearts; another distinguished writer, of the second century, gives a list of countries into which the gospel had been carried, and uses these words, "parts of Britain not reached by the Romans, but subjugated to Christ"; and still another writer, of the third century, says that believers in Christ crossed the ocean into those islands called British; another historian, of the fourth century, writes that the first heralds of the cross persuaded not only the Romans, etc., but Britons, etc., to embrace the religion of Him who had been crucified; and Lucian, a British king, is declared to have been a Christian in 180 A.D.

It is impossible, as we have said, to assert with any certainty by what means Christianity made its way into Britain. Eusebius, it is recorded, certainly believed the Britons were converted as early as the apostolic age, and uses these words: "The Apostles preached the gospel in all the world, and some of them passed beyond the ocean to the Britannic Isles." Another writer asserts that "Aris-

tobulus, one of the seventy," brought Christianity into Britain; and another maintains that Claudia, the wife of Pudens, mentioned in 2 Tim. iv. 21, was a British princess. Another eminent historian says that Joseph of Arimathea brought the gospel to Britain. Others assert that Christianity was introduced there by the Apostle Peter; others, by the Apostle Paul; others, by James the son of Zebedee; and others, by Simon Zelotes. A careful historian, who has examined each of these averments, concludes thus: "By all this, it doth not appear that the first preachers of the gospel in Britain did so much as touch at Rome, or received any command or commission from that quarter to convert Britain."

It should be stated that the difficulty of ascertaining who did inaugurate Christianity in Britain arises from the fact which the earliest of all the English historians asserts, viz., that the early records of the country were all destroyed by wars, and everything had to be gleaned from foreign sources and from the narratives of exiles.

There is, however, sufficient ground for concluding that Britain was the first of all islands that received the light of Christ's religion, even though it may not have been, as one learned professor of church history maintains, as early as five or six years after Christ's ascension. But whenever the gospel reached Britain, it may be confidently asserted that it came in a direct line from the Asiatic churches. Indeed, one of the most erudite and unwearied historians maintains that devout men from Asia established Christian discipline among the ancient Britons. There must have been an organized Christian church in Britain in the

beginning of the fourth century, for there were British Christian bishops at the Council of Arles in 314 A.D. One of these bishops was from Wales.

At that time the Irish had possession of many places in west and south Britain, and must have come in contact with Christians. These Christians were more numerous and the church better organized in south Wales and south-west Britain, where the Munster or southern Irish were, than in north Wales, held by the Scots proper.

Christianity may therefore have found its way into Munster some time in the fourth century, and although no organized church may have existed in Ireland before the advent of St. Patrick, there may have been several Christian communities in the south of Ireland, and it is almost certain that the church founded by St. Patrick was identical in doctrine with the churches of Britain and Gaul, and others that had received the gospel through the same instrumentality. These may have resembled the primitive church, whose chief traits are set forth in these lines:

Happy the souls that first believed,
To Jesus and to each other cleaved;
Joined by the unction from above
In mystic fellowship of love.

Meek, simple followers of the Lamb,
They lived and spake and thought the same,
Broke the commemorative bread,
And drank the spirit of their Head.

To Jesus they performed their vows,
A little church in every house;

They joyfully conspired to raise
Their ceaseless sacrifice of praise.

With grace abundantly endued,
A pure, believing multitude,
They all were of one heart and soul,
And only love inspired the whole.

Historians did undoubtedly discover traces of Christianity in Ireland before the coming of Patrick—as in the case of Cormac MacArt, the great reforming king of the third century, who certainly renounced druidism, and who gave, as his final testimony to his belief in Christianity, his dying orders not to bury his body in a cemetery of idolaters, but to lay it elsewhere, with his face toward the east; and also, in the case of St. Kieran of Saigir, who was probably born in 352, and who was called the first-born of the saints of Ireland. His memory still survives on the island of Cape Clear, whose shore bears the name of St. Kieran's Strand, and his kinsmen, who owned the adjoining land, are characterized as "the first who believed in the cross, and granted a site for a church." The ruins of a small church, called Kilkieran, still exist in that locality.

To Patrick, however, belongs the undoubted honor of having been "the Apostle of Ireland," and the true founder of the Christian church there. There may have been occasional and isolated efforts to evangelize some parts of Ireland before his time; but Christianity was practically unknown there before the arrival of Patrick. By his efforts, and through his instrumentality, the gospel was preached, multitudes were converted, preachers commissioned, and churches built over a wide area. His story,

divested of fabulous accretions, is deeply interesting, and one of the most remarkable chapters in the history of Christ's kingdom upon the earth.

There are probably a dozen lives of St. Patrick written in the early centuries, but none earlier than the middle of the seventh century; and all these lives contain many incredible statements, while fable and legend abound in their pages. He, therefore, who would write a truthful statement concerning Patrick must depend chiefly on his own writings, described by Sir Samuel Ferguson as "the oldest documents in British history."

Glorious things of thee are spoken,
 Zion, city of our God;
 He whose word cannot be broken
 Formed thee for his own abode.
 On the Rock of Ages founded,
 What can shake thy sure repose?
 With salvation's walls surrounded,
 Thou mayst smile at all thy foes.

CHAPTER VII.

PATRICK'S BIRTHPLACE AND BIRTH.

O Caledonia, stern and wild,
Meet nurse for a poetic child;
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand!

THERE is no historical data upon which to base a correct conclusion regarding the year, the month, or the day of the month upon which Patrick was born. The year has varied from 373 to 396. The month—well, it may be said of it as was said of Moses's sepulcher, "no man knoweth of it until this day." The day of the month—there is no more certainty regarding this than there is regarding the year or the month. The nearest approach to fixing the day of his birth is contained in the following facetious lines, furnished the writer by a friend who has ransacked all history to find the day. The lines are from the pen of Samuel Lover.

On the eighth day of March it was, some people say,
That St. Patrick at midnight he first saw the day;
While others declare 'twas the ninth he was born,
And 'twas all a mistake, between midnight and morn;

For mistakes will occur in a hurry and shock,
And some blamed the baby and some blamed the clock;
Till, with all their cross-questions, sure, no one could know
If the child was too fast or the clock was too slow.

Now the first faction fight in ould Ireland, they say,
Was all on account of St. Patrick's birthday;
Some fought for the eighth, for the ninth more would die,
And who wouldn't see right, sure, they blackened his eye!
At last both the factions so positive grew,
That each kept a birthday, so Pat then had two,
Till Father Mulcahy, who showed them their sins,
Said no one could have two birthdays but a pair of twins.

Says he, "Boys, don't be fighting for eight or for nine,
Don't be always dividing, but sometime combine,
Combine eight with nine, and seventeen is the mark.
So let that be his birthday." "Amen," says the clerk.
If he wasn't a twin, sure, our history will show
That at least he is worth two saints that we know.
Then they all got blind drunk, which completed their bliss,
And we kept up the practice from that day to this.

Though it may be difficult, if not impossible, to determine the exact date of Patrick's birth and death, the place of his birth, or, to be more accurate, where his father lived, has been told by himself. However, here are the opening words of the "Confession": "I, Patrick, a sinner, the rudest and the least of all the faithful, and most contemptible to very many, had for my father Calpornius, a deacon, a son of Potitus, a presbyter, who dwelt in the village of Bannavem Taberniæ, for he had a small farm hard by the place. I was taken captive. I was then nearly sixteen years of age. I did not know the true God, and I was taken to Ireland in captivity with so many thousand

men, in accordance with our deserts, because we departed from God."

Scholars are now almost unanimous in placing Bannavem Taberniæ in the neighborhood of Dumbarton on the Clyde. In two distinct places in his "Confession" Patrick speaks of going to, and being with, his parents in the Britains.

In the fourth century, it must be remembered, Britain was divided into five provinces, called *Britannia Prima*, *Britannia Secunda*, *Maxima Cæsarienses*, *Flavia Cæsarienses*, and *Valentia*. Using the plural when referring to Britain was therefore strictly accurate during Patrick's life, for shortly after his death these divisions were obliterated and the country was unified.

There is a lonely rugged rock on the river Clyde in Scotland which is crowned with a castle, and thus rises about three hundred feet above the water. It was once called *Alcluyd*, the Rock of the Clyde. The same name was given to a fort on its top and to a town at its foot. There the ancient Britons resisted the northern Scots and Picts. The river there was often reddened with the blood of the contending parties.

The Romans had subdued the Britons, who looked afterward to their conquerors for defense. The Romans made a stronghold of this rock, and built a wall from it across the country to the Frith of Forth. A large British population from Cumberland, England, came in very early times into Dumbarton, Scotland. From these settlers the kingdom of Strathclyde was formed. This comprised the country between the Clyde and Solway governed by

princes of its own, and having the fortress town of Alclyde or Dumbarton for its capital. Its people maintained their own sovereignty until 1124, when the country was united to the Scottish kingdom under David I. Dumbarton in Scottish Gaelic is Dun Boreatuin, the city of the Britons. It formed the western termination of the Roman wall, built by Agricola A.D. 80, which extended from the Frith to the Clyde.

Patrick's birth therefore took place in or near Dumbarton, among the Strathclyde Britons, and though the place of his birth is now in Scotland, yet for centuries before Patrick was born and for centuries afterward the place belonged to the Britons, from whom Patrick himself sprung.

Dumbarton town is situated at the confluence of the rivers Clyde and Leven, fourteen miles from Glasgow. The site was used as a naval station by the Romans, who called it Theodosia, and the arable lands around are composed of rich black loam, gravelly soil and clay, and the farmers thereon are thrifty and prosperous. The situation of Dumbarton Castle is eminently picturesque. The buildings composing the fort are perched on the summit of a rocky mount, shooting up to the height of two hundred and six feet sheer out of the alluvial plain on the east side of the river Leven. To the east of the castle there are rocky eminences on the verge of the Clyde, of a similar form, though less isolated. The Rock of Dumbarton measures a mile in circumference at the base. It diminishes in breadth near the top, which is cloven into two summits of different heights. The rock is basalt and has a tendency to columnar formation. Some parts of it have

a magnetic quality. The fortress, naturally strong, possesses several batteries, which command a very extensive range. The defenses are kept in constant repair, and a garrison is maintained in the castle. Four miles from this town toward Glasgow, on the line of the old Roman wall, is the modern town of Kilpatrick, which claims to be the birthplace of St. Patrick.

In confirmation of the statement that Dumbarton was the birthplace of Patrick, it may also be adduced that in the old hymn of Fiacc it is said that Patrick was born in Nemthur, and in the margin the writer states that "that is a city which is in north Britain—viz., Ailcuide,"—the ancient name of Dumbarton. Other writers in the early centuries designate the same village as the place of his birth. In giving an account of himself Patrick does not tell where he was born, but simply relates that his father dwelt at Bannavem Taberniæ, where he also was living when he was taken captive. Bannavem means the river's mouth, and the sheds, shops, and houses of entertainment set up for the accommodation of the Roman armies, whether of the temporary or stationary kind, were called Taberniæ. Here was his home, and of this place he was most probably a native. It may be that Patrick could have pointed it out to some friend, as the poet did the home of his early youth, and could have expressed similar feelings and resolves regarding it:

You see the slender spire that peers
Above the trees that skirt the stream—
'Twas there I passed those early years
Which now seem like some happy dream.

You see the vale which bounds the view—
'Twas there my father's mansion stood
Before the grove, whose varied hue
Is mirrored in the tranquil flood.

There's not a stone remaining there,
A relic of that fine old hall;
For strangers came the spot to share,
And bade the stately structure fall!
But now, if Fortune proves my friend,
And gives me what may yet remain,
In that dear spot my days to end
I'll build a mansion there again.

DOUGLAS THOMPSON.

Or it may be, that as he considered himself one of "the chief of sinners" when he wrote his "Confession," in which he gives an account of himself, he may have felt that he was unworthy of any birthplace, and did not clearly define it. In his old age he thought more of his home in the heavens; and he may have entertained sentiments regarding his birthplace, as Severinus, a missionary on the banks of the Danube in the fifth century, did when he expressed himself in these words: "What pleasure can it be for a servant of God to specify his home or his descent, since by silence he can so much better avoid all boasting? I would that the left hand knew nothing of the good works which Christ grants the right hand to accomplish, in order that I may be a citizen of the heavenly country. What need you know, my earthly country, if you know that I am truly longing after the heavenly? But know this, that God has commissioned me to live among this heavily oppressed people."

And as an Irish barrister, Charles Phillips, said of Wash-

ington, so it may be said of Patrick: "It matters very little what immediate spot may be the birthplace of such a man. No people can claim, no country can appropriate, him—the boon of Providence to the human race. I almost bless the convulsion in which he had his origin. In the production of such a man it does really appear as if Nature were endeavoring to improve upon herself, and that all the virtues of the ancient world were but so many studies preparatory to the patriot of the new."

Such language applied to Patrick would almost appear to be an emanation from Blarney Castle, until you have thoroughly studied Patrick himself.

Why should we count our life by years,
Since years are short and pass away?
Or why by fortune's smiles or tears,
Since tears are vain and smiles decay?
Oh! count by virtues—these shall last
When earth's lame-footed race is o'er;
And these, when earthly joys are past,
May cheer us on a brighter shore.

S. J. HALL.

CHAPTER VIII.

PATRICK'S PARENTAGE.

His hair was like silvery amber,
Strangely floating and fine,
And soft as the down of the thistle
That rolls in the autumn shine;
His eyes were lucent, supernal,
Of a mournful, angel blue,
And his skin like a tender roseleaf,
With pulsing and inner hue.

How often by night, how often
He knelt by the window-sill
While the tears of his prayer and his longing
Over his cheek fell chill,
And the billows of forest and mountain
Seemed murmuring with his breast,
And the rush of the mountain river
The cry of his own unrest.

In the wilderness' lonely border
He roamed like a spirit-child,
And kneeled under mossy ledges
In his chosen chapels wild;
And the voice of his adoration
Thrilled through the silence dim,
Till the hermit thrush from her cloister
Poured a serene, sad hymn.

WE know nothing of Patrick's ancestry farther than two removes back. He himself tells us that he was the

grandson of Potitus, the presbyter. These few words show that his blood was good. If Patrick had thought that his clerical ancestor had disgraced himself by marriage he would not probably have written that he was a minister of God's Word. But this he does in his "Confession," or creed, which was written when he was well advanced in years, so that even in his old age he did not believe in the celibacy of the clergy.

Of Potitus we can learn nothing except that his office was held in high esteem in his times. He was most likely a presbyter of the early British church, for his name does not prove that he was a Roman, as native names were often Latinized by the historian, as Patrick's own native baptismal name, Succath, was changed to Patricius, or Patrick. It is more likely that Potitus, Patrick's grandfather, was a Briton by birth, and that he studied the Scriptures and prayed in the little British kil, or church, at Alcluyd, and at its door preached to the people. He doubtless answered the description of the good pastor that Goldsmith describes in the following lines:

In his duty prompt, at every call,
He watch'd, and wept, and felt, and pray'd for all.
At church, with meek and unaffected grace,
His looks adorn'd the venerable place;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remain'd to pray.

At some period a kil, or church, was located near the spot where St. Patrick was born. It may have been close by the same cottage, for there it seems a kirk, or church, grew up, which the people of later days called Kilpatrick,

in honor of the great missionary who was born at the place.

Potitus seems to have lived to a good old age, and to have been worthy the respect of his grandson. It is some proof of his excellent family government that he reared a deacon. That deacon was Calpornius, the father of Patrick. If this deacon belonged to the Romish order of ordained clergy, he did not entertain Roman notions of celibacy, for he also took a wife and reared a family, of which "our Patrick" was the most notable child.

But Calpornius was most probably a deacon in the evangelical British church at Alcluyd, a church that was not regulated after the Roman model of the present day, but sought to follow the order of the primitive church, without, it may be, having any perfect system of church government. But Patrick's father was also a decurio, as he himself also tells us. The decurio was a magistrate and counselor in the Roman colonies in Britain, and the office conferred a high rank on those who held it: they were members of the court and counselors of the city, and must have a certain amount of property. Such was the law of Constantine for the wealthy decurios. Such a man, then, was Patrick's father, honored both in the church and state, and we may fairly conclude that Calpornius ruled in the state like a good deacon of the church.

We know nothing of Patrick's mother, except that tradition informs us that her name was Conchessa, and tradition has it that she was a sister of Martin, Archbishop of Tours, and the founder of monasteries in western Europe. Dr. McGlinn says she was a Frenchwoman, that Patrick's

father was a German, that Patrick himself was a native Scotchman, and by adoption an Irishman. In a tract on "The Mothers of the Saints in Ireland," she is represented as a Briton. But whoever she was, we can readily believe she was "a woman superior to the majority of her sex," and that she endeavored to instill into the heart of her son the doctrines of Christianity. In her home, piety was doubtless displayed as described in the following lines:

Lo, where yon cottage whitens through the green,
The loveliest feature of a matchless scene,
Beneath its shading elm, with pious fear,
An aged mother draws her children near,
While from the Holy Word, with earnest air,
She teaches them the privilege of prayer.
Look, how their infant eyes with rapture speak;
Mark the flush lily on the dimpled cheek;
Their hearts are filled with gratitude and love,
Their hopes are centered in a world above,
Where, in a choir of angels, faith portrays
The loved, departed father of their days.

R. DAWES.

Such was the ancestry of Patrick according to the most reliable authorities.

CHAPTER IX.

THE OFFICIAL POSITIONS OF PATRICK'S GRANDFATHER AND FATHER.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

It may be profitable to digress for a moment to consider more fully what is involved in this statement that Patrick himself makes in connection with his father and grandfather's name. The former, his father, Calpornius, was a deacon, and the latter, Potitus, his grandfather, was a presbyter. Both, therefore, if it is claimed to be so, were clergymen in the church of that time, and both were married, as the Apostle Peter was, for we are told in Matthew's Gospel, viii. 14, "When Jesus came into Peter's house he saw his wife's mother laid, and sick of a fever."

The Brehon Laws, of which we have given some ac-

count, and under which Ireland was governed at the period of which we write, constantly assume the marriage of the clergy. These laws state that if a clergyman fell into sin he could be restored to office in three days if he were penitent, and was the husband of one wife; but if he were unmarried he could not recover his position. Married clergymen were therefore more favored by the law than if they were single. And as an additional evidence that clergymen married in those days, there are directions given in the canons of an Irish synod respecting the dress of a clergyman's wife. The old annals of the Irish church record that an eminent clergyman at Clonmacnois was married, and that his father, grandfather, and great-grandfather, who were clergymen, were all married men. In the primitive Christian church the state of celibacy began to be extolled as holier than matrimony as early as the second century. The early fathers especially commended it, and cited, though erroneously, the example of St. Paul, as showing that it was, for the clergy, the better condition. Still there was no law or uniformity of opinion on the subject, and it was not until the fourth century that even the higher clergy began generally to live in celibacy. Near the close of this century Pope Siricius forbade all priests to marry, and all who had married previous to ordination were commanded to put away their wives. The Council of Tours in 566 ordered that all priests and deacons who persisted in retaining their wives should be suspended from office for a year; and the Emperor Justinian declared all children born to a clergyman after his ordination to be illegitimate and incapable of inheritance.

The Eastern church, on the other hand, always opposed this doctrine, and the Council of Constantinople in 692 condemned it as heretical. The orthodox Greek Church has therefore always sanctioned the marriage of priests. The opposite doctrine, however, was only established in the Romish Church after many orders and interdictions, extending over several centuries. At last, in the eleventh century, it was ordered that any priest living with a wife should be excommunicated. Even this not being regarded as sufficient, Pope Gregory VII. finally carried the point by deposing all married priests and excommunicating all laymen who upheld them in the exercise of their spiritual functions. This decree met with violent opposition in all countries, but Gregory succeeded in carrying it out with the utmost rigor, and thus the celibacy of the Roman clergy was at last established and has since continued.

We learn from St. Patrick's statement that it was not considered in those days inconsistent with the profession of a clergyman to hold a secular office. Patrick tells us in his "Epistle to Coroticus" that his father, though a deacon—a clergyman—held a secular office. Besides possessing a farm, he informs us that he was a *decurio*, or member of a local town council, a Roman institution which at this time existed everywhere in the empire. This simple statement is a strong proof of the authenticity of the epistle in which the term occurs, for soon after Patrick's death the institution to which he refers disappeared in Britain.

The fact that Calpornius, a clergyman, held a farm, and was a local town councilor, conflicts in no way with the

usages of the time. It is certain that in the early centuries clergymen, of whatever name, earned their bread by their own toil, as Paul did. The history of those days makes it plain that clergymen cultivated farms, kept shops and banks, acted as physicians, shepherds, smiths, and artificers of all kinds. Hatch, a celebrated historian and lecturer, tells of one clergyman who was a weaver, of another who was a shepherd on the mountains of Cyprus, of another who practised in the courts of law, of another who was a silversmith, and of another who was an innkeeper at Ancyra. Patrick's own nephew, though a clergyman, was a pilot, and of those clergymen who were Patrick's companions one was a smith, and another was a maker of satchels for books. Patrick himself was poor, and performed gratuitously the functions of his calling, as did the Apostle to the Gentiles. There is no evidence in early Christian literature that the pursuit of a secular calling was incompatible with the office of the Christian ministry. The proposal of the Montanists to pay a fixed salary to the clergy was condemned as an innovation alien to all prevailing usage. Salaries to clergy and their withdrawal from secular calling came into the church when it was losing its spirituality.

Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time—

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

H. W. LONGFELLOW.

CHAPTER X.

PATRICK'S BAPTISM AND EARLY LIFE.

"Come, dearest, come, the Sabbath bell
Hath almost rung its closing knell;
Give me our babe, and haste away,
With gladness on its christening-day."

Yet still the youthful mother prest
Her first-born darling to her breast,
And, careful o'er the grassy way
That 'tween the church and cottage lay,
The precious burden chose to take,
Scarce breathing, lest its sleep should break.
And now while holier thoughts prevail
Her chasten'd beauty, lily-pale,
The fervor of the prayer that stole
In new devotion from her soul
Gave brighter charms to brow and cheek,
Such as an angel's love might speak.
Close in her steps an aged pair,
With furrow'd face and silver hair,
Press toward the font, intent to see
The honor done to infancy.

The rite is o'er, the blessing said,
The first-born finds its cradle-bed.
Young mother! prompt must be thy part
To pour instruction o'er his heart;
For scarce upon our infant eyes
The sprinkled dew of baptism dries
Ere the thick frost of manhood's care
And strong death's icy seal are there.

MRS. L. H. SIGOURNEY.

INFANT baptism was observed both by the British and Oriental Christian churches, and as there was not in those days the same stately and refined mode of observing this sacred ordinance as in the present age, in fonts and silver bowls set for the purpose in the churches, the child was carried by the parents to a well or spring or running stream near the church, and there the ordinance was administered. Churches were usually located in those days near a river or spring, and if this could not be conveniently done, a well was dug, so that the people assembled for worship might have the means ready for quenching their thirst and that of their cattle, as well as for other purposes. It was at such places, and by the outpouring of water from the hand or from a small vessel, that numbers were often baptized, while immersion of believers in other places was the usage. It is related in the life of Columba that a certain peasant, with his household, having heard the preaching of the word of life from the lips of this godly man, believed and was baptized, "the husband with his wife and the children and the servants." This was strictly in accordance with apostolic usage and that of the early British churches. One can easily imagine Patrick's father and mother going side by side, he bearing their infant son in his arms, and coming to the door of the little church in which the aged Potitus the presbyter was praying and studying, or around which the neighbors were assembled for worship, and all going together to a well or running stream near by, where all listened to what was said of God's holy covenant with his people, and with their little ones, as explained by the presbyter Potitus;

and then Calpornius, the father, holding forth his child to receive the token of its surrender to the Father, the seal of its redemption by the Son, and the symbol of its renewal by the Holy Ghost. We can almost see the aged presbyter take his grandson in his arms, and with the words of Christ apply to him the waters of baptism, give him, according to an ancient British custom, the kiss of peace, place him in the arms of his tender, prayerful mother, and lift up his hands for prayer and the benediction. We are told that this child was given the name of Succath in his baptism. At a later day he was called Patrick.

Any one can readily see that all this, or something very similar, may have occurred; but not so what the storytellers of the middle ages inform us regarding Patrick's baptism, namely, this, "that Patrick was baptized by a blind priest who obtained water for the purpose by causing the infant to make the sign of the cross over the earth, out of which issued at once a well of water which cured the priest of his blindness and enabled him to read in a book the order or ritual of baptism without knowing until then his letters."

Let me here also say that there is not a word in Patrick's account of himself and family, or in contemporaneous history, to show that he had brothers and sisters. Yet monks several centuries afterward place on the family roll of Patrick's father a list of descendants long enough to supply two or three kingdoms with bishops, priests, monks, and nuns. One sister, they relate, was carried to Ireland and became the mother of seventeen bishops! Another sister counted among her sons four bishops and three

priests. A third, Lemanian by name, had two sons—the elder became a bishop and the younger a priest.

But we must leave all these fables and devote our attention to Patrick. We know nothing of his infancy and boyhood up to fifteen years of age, except what we gather from the legends of the middle ages, and in these the facts are almost lost. But it is easy to believe that Patrick had all the human nature of a boy; that he had all the frolicsome and mischievous spirit of the great majority of boys since; that he often got tired of porridge for his breakfast, and ran away to fish for trout for dinner; that when sent on an errand to town he would climb the rock and linger, throw snowballs at the Druids if it was winter, and talk with Roman soldiers when he ought to have been herding his father's sheep.

We know, for he tells us in his "Confession," that he was taught the holy commandments, but did not keep them; that he was warned for his salvation, but did not heed the preachers; that he did not know the true God savingly, although he had been taught the way to be saved and to read the Bible, whose truths his grandfather preached. He loved pleasure, was the leader of his youthful companions, and committed, as he tells us, a grievous fault, the character of which we know not. He was then sixteen years of age, and the end of the time for sowing his wild oats had come.

Speak of me as I am; nothing extenuate,
Nor set down aught in malice; then must you speak
Of one that loved not wisely but too well.

SHAKESPEARE.

CHAPTER XI.

THE CAPTIVITY OF ST. PATRICK.

Adieu, adieu ! My native shore
Fades o'er the waters blue ;
The night-winds sigh, the breakers roar,
And shrieks the wild sea-mew.
Yon sun that sets upon the sea
We follow in his flight ;
Farewell, awhile, to him and thee.
My native land, good-night !

BYRON.

PIRATES in those days, Danish and Irish and Scots, plowed continually the channels and seas around the British Isles, made inroads upon the land, plundering villages and towns, killing many, carrying off young and old to strange lands, and selling them into slavery. Irish ships in that period were chiefly "coracles," made of the skins of beasts and wicker or willow rods—a kind of boat, frail as it may seem, still used frequently in Arran, Achill, and the western coasts of Ireland. It is not probable that thousands of unwilling, vindictive captives could be conveyed in these hide-covered basket-ships over the wide sea separating France from Ireland, if Patrick's parents had lived in France. From the coast of Antrim in Ireland to

Dumbarton on the Clyde the space is crossed by a steamer in a few hours, and from the cliffs of the Antrim coast the houses in the nearest parts of Scotland can be seen.

In one of those piratical incursions Patrick and about two hundred others were seized, placed in boats, whose prows were turned down the Clyde and headed toward Ireland.

What sad thoughts Patrick must have had as he gazed back on the high rock so near his home. What indignation must have burned within him toward these pirates. But afterward he saw a reason for it all. The hand of God was laid severely upon him to correct his evil ways, and his words written many years afterward clearly reveal that he understood the reason for the stroke of God's afflicting hand.

The boats which carried young Patrick and his companions with a load of spoils would be likely to land at some near point. Leaving the Firth of Clyde, a straight course west would bring them upon the Antrim coast of Ireland just where tradition fixes the landing. It is possible that in some little harbor between the Giant's Causeway and the mouth of the river Bann, Patrick's captors disembarked, and there touched the country which gave Patrick years of degradation and suffering and a long life afterward of wide-spread gospel triumphs.

It may be interesting to some readers to know that the Giant's Causeway, near which Patrick landed in Ireland, is situated on its north coast, and is a curiosity which probably has no parallel in the works of nature or art. Its form is nearly triangular, and extends from the foot of an

adjacent mountain into the sea, having six hundred feet discernible at low water. It consists of innumerable five, six, and seven sided pillars, but irregular, as there are few of these pillars whose sides are of equal breadth. Nor are they more uniform in thickness, as they vary from twelve to twenty-six inches in diameter. They all touch by equal sides, and are so near to one another that it is sometimes difficult to see the joints. Neither are they uniform in height, some having a smooth and others an uneven termination. Each pillar also consists of many unequal pieces, from twelve to twenty-four inches in length. These pieces are jointed into one another by concave and convex surfaces, highly polished, as are all the sides of the pillars that come in contact. This colonnade is in some parts thirty-two and in others thirty-six feet above the level of the sea, but its foundation has never been ascertained. One of the pillars has been broken to the depth of eight feet in the earth, and its figure was found to be the same as above the surface. The learned have never agreed in opinion as to whether this wonderful "causeway" is a work of nature or of art. Patrick, in his missionary tours through Ulster, doubtless visited this scene, where Nature still retains one of her mysteries.

In conformity with the statement made by Patrick in his "Confession," history records that freebooting raids of the north of Ireland Scots (as the Irish then were called) were often made upon north Britain in the fourth and fifth centuries. The evidence of these raids is still found. In 1854 two thousand Roman coins of these centuries were discovered at Coleraine, some of these bearing the name

of Patricius. In one of these raids Patrick, along with many others, as we have stated, was carried away captive to Ireland. He was then nearly sixteen years of age. He was sold to Milchu, son of Hua Bain, king of north Dalaraia, whose residence was in the valley of the Braid near the hill of Slemish, and close to Broughshane, five miles from Ballymena. There is a town land in the valley still called Ballyligpatrick, or the town of Patrick's hollow.

Milchu, his owner, employed Patrick to herd cattle, or, as some translators render the Irish words, "to feed swine;" so, like another prodigal, he "was sent into the fields to feed swine."

When Patrick was carried into captivity in his sixteenth year, and during the six years of his captive state, his condition was most deplorable. He had gospel seed indeed in his memory, but this did not germinate for some years. He had no Christian principles to guide him, and no associates but slaves and the lowest class of Irish idolaters, who could only converse upon religious subjects about their own "Cenn-Cruaich," the chief idol of Ireland, which was covered with gold and silver, surrounded with twelve other idols plated with brass. He had not one Christian companion, nor one kind heathen friend, and the natural result would seem to be his conforming to heathenism and joining in the worst sins of the neighborhood. He was like "a stone," as he himself says, "deep in the mud," but God lifted him up and placed him upon the wall of the spiritual temple.

Oh for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;
That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief and pain,
Will lean upon its God.

CHAPTER XII.

PATRICK'S CONVERSION IN BONDAGE.

Thus far did I come laden with my sin,
Nor could aught ease the grief that I was in
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the string that bound it to me crack?
Blest cross! blest sepulcher! Blest, rather, be
The Man that there was put to shame for me.

JOHN BUNYAN.

PATRICK remained in this degraded condition for six years. During that time the grace of God visited him, and the Spirit of the Lord took possession of him, revived the teachings of his early boyhood, and brought the young disciple to a deep and sincere Christianity. Thus severe trials were to him a means of grace. He remembered happier days. He thought upon his sins. He felt that he was far from Christ, the true home of his soul. He recalled the teachings of God's servants, and the lessons learned in his father's house.

It was at this time that he became a man of prayer. One extract from his "Confession," as it is called, will suffice to prove this.

"While I was feeding cattlè," he writes, "I prayed frequently every day, and my love and fear of God and faith

in him continually increased. I dwelt in the woods and on the mountain, and woke up to pray before the dawn. I felt no pain, nor frost, nor snow, nor rain, nor any sense of indolence, for the Spirit was burning within me."

His early religious education in these after years thus began to bear fruit, in meditation, prayer, and consecration. Such words as those we read in the "Confession" of this swineherd, show what Bible truths were taught and what gospel faith existed in the homes of British Christians in those early days, thus giving an encouragement to parents in all ages to "train up a child in the way he should go, and when he is old he will not depart from it." The good seed that Patrick's parents cast upon the waters began to bear fruit after many days. The ground of Patrick's young heart may have appeared an unlikely soil, but the incorruptible seed of God's Word was sown there amid the shedding perhaps of many parental tears, and at length it began to take root, show signs of life, spring up, and bud.

During his six years' bondage in the valley of the Braid and on the hill Slemish, Patrick had a good opportunity for observing the condition of the natives, must have learned necessarily to speak their language, and evidently conceived for them a deep and abiding sympathy.

On that abrupt and picturesque elevation rising from the valley of the Braid, near Ballymena, County Antrim, called Mount Slemish, between fourteen and fifteen hundred years ago the heart of the captive boy from the banks of the Clyde, as he herded his cattle on its bleak sides, yielded to the all-conquering power of the love of

Christ. The fact is worthy of repetition. We often bow with wondering adoration before the sovereign grace of God, which laid a loving arrest on Saul of Tarsus as he drew near to the city of Damascus, and, in a double sense, made him a "vessel of mercy"—a vessel of mercy as regarded his own personal salvation, "a chosen vessel," to bear the name of Christ before the Gentiles. Thousands, tens of thousands of conversions were, so to speak, folded up in the individual conversion of that intellectual and fanatical Jewish youth.

X So it was in the case of Patrick. He was "a chosen vessel" also. The spiritual change he experienced on the side of Slemish, interpreted in the light of subsequent events, may be said to have been one of the most remarkable and determining facts in the entire history of Ireland. It changed the national religion. It raised Ireland to a position of distinguished, and for a time unparalleled, honor among the nations; and it helped to transform the face of Christendom itself. It seemed all unlikely that such results should follow the introduction of this unknown captive herd-boy into the kingdom of God, but then, as now, God's ways are not our ways, nor his plan of working ours.

Hope on, hope ever ! Though to-day be dark,
The sweet sunburst may smile on thee to-morrow ;
Tho' thou art lonely, there's an Eye will mark
Thy loneliness, and guerdon all thy sorrow ;
Tho' thou must toil 'mong cold and sordid men,
With none to echo back thy thought, or love thee,
Cheer up, poor heart ! Thou dost not beat in vain,
For God is over all and heaven above thee—
Hope on, hope ever !

Hope on, hope ever! After darkest night
Comes, full of loving life, the laughing morning.
Hope on, hope ever! Spring-tide flusht with light,
Age crowns old winter with her rich adorning.
Hope on, hope ever! Yet the time shall come
When man to man shall be a friend and brother,
And this old world shall be a happy home,
And all earth's family love one another!
Hope on, hope ever!

CHAPTER XIII.

PATRICK'S ESCAPE FROM SLAVERY.

I'm going to my own hearthstone,
Bosomed in yon green hills alone—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned,
Whose arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod—
A spot that is sacred to thought and God.

R. W. EMERSON.

IN his "Confession" Patrick goes on to tell how he escaped from his place of slavery. "And there," he says (on the wild mountain-side), "one night in my sleep I heard a voice saying to me, 'Thou fastest well, [fasting so] thou shalt surely go to thy country.' And again, after a very short time I heard a response saying to me, 'Behold, thy ship is ready.' And it was not near, but perhaps two hundred miles away, and I never had been there, nor was I acquainted with any of the men there."

These dreams came to him again and again, and Patrick felt as God's servants often did in Old Testament times when they had their dreams, that God by these dreams was indicating his mind and will to him, and that a divine hand and voice were in them, and he acted accordingly.

"After this," he writes, "I took flight, and left the man

with whom I had been six years, and I came in the strength of the Lord, who directed my way for good, and I feared nothing, till I arrived at that ship."

So he goes on to relate that he found the ship ready to sail, but the captain refused to take him on board because he had no money to pay his passage. Upon this repulse he went to look for some cottage in the woods where he might securely wait for a better opportunity to make his escape. In the meantime he betook himself to his usual consolation, his prayers; but the sailors sent after him to return, took him on shipboard, and hoisted sail.

The place where he took ship has been much discussed; the name has been translated Benum, near which was the wood Foclut, mentioned in his "Confession." This wood has been located in or near the parish of Killala, barony of Tirawley, county of Mayo. This place was about two hundred miles, as Patrick mentions in his "Confession," from the Slemish mountain where he fed the swine.

Killala Bay is upon the northwestern coast of Ireland, as any one will see by looking at the map of that island. Killala town is situated at the extremity of the bay, on the west bank of the river Moy. It contains about two hundred houses, and has some trade in the export of grain, etc. The harbor affords good anchorage in about ten or twelve feet of water. There is good fishing, and about three hundred persons are employed in the pursuit annually. Six miles higher up the river, delightfully situated, stands the town of Ballina. From that bay he doubtless sailed on his escape from slavery, and "after three days we reached land," are the words in his "Confession,"

and in sixty days he was among his kindred, who received him as a son.

The voices of my home—I hear them still!
They have been with me through the dreamy night,
The blessed household voices, wont to fill
My heart's clear depths with unalloyed delight!
I hear them still unchanged, though some from earth
Are music parted; and the tones of mirth—
Wild, silvery tones, that rang through days more bright—
Have died in others; yet to me they come,
Singing of boyhood back—the voices of my home!

*
They call me through this hush of woods reposing,
In the gray stillness of the summer morn;
They wander by when heavy flowers are closing,
And thoughts grow deep and winds and stars are born;
Even as a fount's remember'd gushings burst
On the parch'd traveler in his hour of thirst,
E'en thus they haunt me with sweet sounds, till, worn
By quenchless longings, to my soul I say,
Oh for the dove's swift wings, that I might flee away!

CHAPTER XIV.

PATRICK AT HOME AGAIN.

My whole though broken heart, O Lord,
From henceforth shall be thine;
And here I do my vow record—
This hand, these words, are mine;
All that I have, without reserve,
I offer here to thee;
Thy will and honor all shall serve
That thou bestow'dst on me.

I know that thou wast willing first,
And then drew my consent;
Having thus loved me at the worst,
Thou wilt not now repent.
Now I have quit all self-pretense,
Take charge of what's thine own.
My life, my health, and my defense
Now lie on thee alone.

BAXTER.

THERE is no reliable data upon which to form a conclusion where Patrick spent several years of his life after his return to his family in Scotland.

The British churches doubtless often thought of the condition of pagan Ireland, and often prayed for its wretched inhabitants; but they may have been deterred from seeking their conversion because Ireland was not under the protection of Roman rule. But there is evidence that

some of these British Christians made their way to some places in the south of Ireland and were instrumental in making converts to the Christian faith; but these converts were comparatively few, and the great bulk of its inhabitants remained pagan.

Patrick, as we learn from his own "Confession," was brought up in a Christian family in Britain, where he was born, and where he was taught the truth which obtained a lodgment in his mind, and which was impressed savingly on his heart when a youthful slave in pagan Ireland. This truth he was taught in the godly home of Deacon Calpornius his father, and in the church of which his father was a member and officer.

When Patrick escaped from slavery and returned to his home and once more enjoyed Christian society, his believing experience was greatly enlarged, his reliance upon Christ strengthened, and, as he explains in his "Confession," he decided to become a missionary to the Irish. It was but natural and proper, therefore, that he should devote his time and talents in order to prepare himself for the great work to which he had devoted himself. One of the powerful agencies for extending the gospel among the ancient Britons was the establishment of great monastic schools where the Bible was studied and literary instruction imparted.

Some of those who were at the head of these institutions were men of great piety and learning. Their knowledge of the Old and New Testaments was so remarkable that their fame spread over the whole country, and scholars came from every part to them and spent several years

in the study of literature and divinity. These students supported themselves by cultivating the land belonging to these institutions and by catching the fish in the rivers.

Into some of these schools thousands of students were gathered, to whom instruction was imparted in every branch of knowledge and especially in the teachings of Scripture. Patrick most likely spent several years in these schools preparing for his entrance upon his Irish mission, in which the Saviour was about to give him the whole country as his reward.

Patrick, as we have seen, having been carried away captive from home and school in his teens, his educational success was hindered, and he did not have, therefore, the great positive advantages of his school companions, who were permitted to pursue their studies, who were taught in the best way, and drank in the prescribed literature in a proper manner. His apology for his own educational defects implies a testimony to the superior instruction of the schools of Dumbarton. In those days there were ninety-two cities in Britain, thirty-three of which were conspicuous and celebrated, and which had these schools. Dumbarton was one of these, where St. Patrick's father was a *decurio*, or a member of the city council. At this time the people were civilized and surrounded in many cases with comforts and luxuries. Their gardens and villas were in some instances models of elegance. The students in these schools were called monks, a name which primarily only meant those who secluded themselves for purposes of study and devotion. These monks led stricter lives than others within their own houses. Having retired

from the common employments of the world for sacred studies and prayer, their chief occupation, next to their devotions, was the study of the Scriptures, while some learned godly person instructed the disciples in the Holy Word.

It will tend to show the importance attached to education in those early times, and especially for the preparation of ministers for their work, when it is stated that in Britain there was at this time a valuable system of public education. It was for the free and superior classes. Each city maintained a certain number of professors, according to its size and population, who taught grammar, rhetoric, and philosophy. These professors were appointed by the magistrates and partly paid by municipal funds. In other words, the instructors received a salary from the city and a small fixed sum from each pupil. These instructors were exempt from taxation and military service. These public schools were manned in some places by Christians.

It is a matter of great lamentation that all the early literature of these schools and colleges was destroyed by the ravages of those who overran and plundered Britain when the Roman forces were withdrawn. It is a remarkable fact that the only writings of any native British author of this period that survive are those of St. Patrick, all of which are published in this book. And in one of these writings, that of the "Confession," he makes this apology for the style of his composition: "For I have not read like others, who, being taught in the best way, therefore rightly, both drank in the customary learning in a proper manner and have never changed their language from child-

hood." And as the few authentic writings we possess, which evidently came from his hand, are saturated with the spirit of the gospel, are enriched with many quotations from both the Old and New Testaments, and are manifestly the product of one who had read diligently his Bible and had imbibed its great fundamental truths under the guidance of the spirit of truth, we must conclude that whether he had any human teacher or whether he attended any institution of learning or not, he was taught of the Lord, and prepared by him for the great work God had designated him to accomplish. In Patrick's own account of his missionary work in Ireland he never alludes to having received a commission from the pope nor from any human being. If he did receive such a commission his silence upon the subject would seem to prove how little importance he attached to it.

There is not, however, the shadow of a proof that he was ever at Rome, or that any pope commissioned him to proceed on a mission to Ireland; nor is there any evidence whatever that he was licensed to preach by any human authority, or ordained by any man or body of men, or delegated by any creature. He seems to have been appointed to his work by God, without the official sanction of man, as were Charles H. Spurgeon, Dwight L. Moody, and others.

Prosper of Aquitaine, who was contemporary with Patrick, was familiar with the acts of the popes in his day and sustained friendly relations with them, and registered the mission of those who were sent out by them, makes no mention of Patrick. The reason was doubtless

this, that Patrick was not commissioned by the pope, that Patrick's churches in Ireland, like their brethren in Britain, repudiated the authority of the popes; all knowledge of the conversion of Ireland through Patrick's ministry was therefore for the time being suppressed as completely as the silence of the pope's registers could secure it.

He certainly was not urged to undertake this mission at the instigation of his own relations or kindred, who, as he tells us, received him back from slavery as a son, but who besought him not to part from them again. His family, while probably greatly pleased with his Christian zeal, seems to have endeavored to dissuade him from going on this Irish mission. His parents did not forget the privation and hardships which their son endured for six years, day and night, on the rugged sides and black summit of that Slemish mountain where snow and rain drenched his rags and pinching hunger beset him. They were alarmed for his safety amid the cruel pagans that swarmed everywhere in that land, and their hearts' yearning over him led his parents to entreat him to stay with them. They offered him gifts and presented the most pressing appeals, but all proved unavailing, and Patrick may have said as Paul did, when his friends besought him on one occasion not to go up to Jerusalem, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Patrick himself confirms the doctrine that God, and no ecclesiastic of any name, called him to Ireland. Here are his own words in his "Confession": "I commend my soul to my most faithful God, for

whom I discharge an embassy [in Ireland] in my ignoble condition, because, indeed, he does not accept the person, and he chose me to this office that I might be one of the least of his ministers."

Wide is the glorious field:
Throughout the world go forth,
The Spirit's sword to wield,
To bear the Spirit's shield,
Till every nation yield,
And blessings crown the earth.

Oh! speed the rising rays
Of the Sun of Righteousness!
So shall the glad earth raise
A noble song of praise,
Touched by the light which plays
From a nobler world than this!

Early and late still sow
The seed which God hath given.
Seek not reward below;
The glorious flower shall blow
Where cloudless summers glow,
The harvest is in heaven.

CHAPTER XV.

PATRICK'S CALL TO MISSION WORK.

Christ said to all his church below,
Thro' those who heard his wondrous claim,
"Go ye to every nation, go
And make disciples in my name;

"Baptizing all who come to me
Into the name of Father, Son,
And Holy Spirit, one in three,
And three in name, but essence One;

"And teach them all that ye have heard
And seen in me from day to day;
And as ye bear abroad my word,
Lo, I am with my own alway.

"Altho' I go to take my throne
As Head o'er all to rule and reign,
Yet I will leave you not alone,
But will return to you again."

His own account of his call to mission work in Ireland is natural and lifelike. His heart had been given to God and to his work, and his thoughts were full of it by day, and his dreams were burdened with it by night. When he slept he saw Ireland in visions, and heard the voices of its youth calling upon him to hasten and help them. Here are his own words: "In the dead of night I saw a man

coming to me as if from Ireland, whose name was Victorious, bearing innumerable epistles, and he gave me one of them, and I read the beginning of it, which contained the words, 'The voice of the Irish;' and while repeating them, I imagined that I heard in my mind the voice of those who were near the wood of Foclut, which is near the western sea. Thus they cried, 'We pray thee, holy youth, to come and henceforth walk among us.' I was pierced in heart and could read no more; and so I awoke. Thanks be to God that after many years the Lord granted unto them the blessing for which they cried! Again, on another night—I know not, God knoweth, whether it was in me or near me—I heard distinctly words which I could not understand except these at the close: 'He who gave his life for thee is he who speaketh in thee.' And so I awoke rejoicing."

In some of his dreams he was led to recall such texts of Scripture as these: "The Spirit helpeth our infirmities," "Christ, who maketh intercession for us." These were surely blessed effects of his dreams. All was quite in keeping with the feelings and resolutions of one who was enthusiastic and eager to tell the good news of salvation to a barbarous people. Neither did he relate his dreams for display, but to convince others that he did not assume the ministry of his own accord, that he was not sent to his work by man, but that he felt he was called of God. He understood that his call was supernatural, and that he interpreted his dreams as signs that he was commissioned by the Lord to preach the gospel in Ireland. The appeal in the vision, we must remember, came to him from those

who were in the wood Foclut, in the neighborhood of Killala Bay, on the borders of the county Mayo, where he remained probably concealed from enemies while waiting for the boat to make his escape from slavery. He had his heart full of his Master's spirit and his ear opened to his Master's call, and he listened to the appeal as Paul did to that man of Macedonia who stood and cried, "Come over and help us." And as Paul did on another occasion so did Patrick: "He was not disobedient to the heavenly vision," but returned to Ireland, as God's messenger to the pagan inhabitants of that land. A crisis had arrived in his history when he heard the voice of duty irresistibly calling him away from home and friends; and Patrick never for a moment hesitated to prefer what was dutiful to what was agreeable when the two were in conflict.

He was a man of simple, childlike faith, full of the primitive Christian spirit. His writings show him to be in an exceptional degree familiar with the sacred writings and imbued with their teaching. And as the Scripture speaks much of visions and dreams and of holy men of God having been much influenced thereby, so one cannot but be struck with the large place they had in Patrick's life, and with the determining effect which they had upon him at critical moments in his career.

One word more upon these visions that Patrick had, and which he obeyed. It may be remembered that immediately after giving an account of that vision to Paul, the historian adds: "Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." We may not be

warranted, and Patrick may not have been warranted, in placing quite on a level with that vision of Paul anything of a similar nature that may come to ourselves. But yet within certain limits we may speak of those beckonings toward future labors in life or achievements of character which may be given to us in God's ordinary providence, which become our ideals for the time, and after which we strive with all the earnestness and enthusiasm of our souls, as visions not unlike that which was given to Paul.

In this lower sense many of us have had at some time or other our visions. Such may have been the dreams of our youth, which, like those of Joseph, may have exposed us at the time to the ridicule of those around us, but which, at a later date, kept us from despondency, nerved us for effort, and perhaps also prevented us from yielding to the lowest forms of temptations—which, at any rate, have allured us on until, in some degree at least, they have been fulfilled. Many illustrations might be given. One must suffice.

Warren Hastings, at seven years of age, was lying, poor and orphaned, almost friendless, on the bank of a rivulet in England, looking wistfully on the lands of his ancestors, which had passed into the hands of strangers. On that sunny day there arose in his mind a scheme which through all the turns of his eventful career was never abandoned. It was, that he would recover the estate which belonged to his father. That was his vision. That purpose formed in infancy grew with his growth, strengthened with his strength, and matured with his maturity. When under a tropical sun he ruled, as governor-general of British India,

fifty millions of Asiatics, his hopes, amid all the cares of war, finance, and legislation, still pointed to his ancestral hall. And when his long public life closed (nearly eighty years after he had his boyish vision), it was at that "home," purchased a few years before, that he retired to die.

We might multiply such illustrations, and as we meditate upon them we should remember that these visions come in the line of a person's own aspirations, and whose training and qualifications prepare him to receive these visions. And when the vision is accepted it holds the individual to itself. The fulfilment of it becomes henceforth the one great object of his life, concerning which he says, "This one thing I do."

Church of the Crucified, earth needs thy passion,
Love agonizing the wayward to win
Pure self-oblation in Christliest fashion,
Soul-sweat and travail to save men from sin.
Church of the Risen One, love that withholdeth
Naught that it has God would give to thee now;
Rise in the might that thy weakness enfoldeth,
Bid the whole earth to the Crucified bow.

H. WRIGHT HAY.

CHAPTER XVI.

AN ESTIMATE OF PATRICK BEFORE STARTING ON HIS MISSION.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

LET us look for a moment at Patrick before he starts for the field of his labors in Ireland. We do not know his precise age, but he was doubtless in the fulness of his manhood, with a fine presence and good health, with a tongue that could gain the Irish ear and a soul that could win the Irish heart. He was not educated even up to the standard of that day, a fact which he more than once deplores, as he makes his defense for setting out as a missionary of the cross and a preacher of the gospel of Jesus Christ.

His writings attest the truthfulness of his apologetic confession, for they are often rude and broken utterances, ungrammatical in construction and obscure in statement. Yet these same writings reveal a strong and rugged personality, in presence of which even princes and kings were

subdued and awed when he stood before them as God's ambassador, and proclaimed the glorious gospel of the blessed God. Moreover he had a decision of character, an intrepidity and magnanimity of spirit always distinctive of great men—traits that gave Patrick a place beside Elijah and Paul. These traits of character were, moreover, set on fire by an intense ardor that no difficulties or discouragements could cool, and were sustained by an indomitable courage, that, without flinching, could look danger and death in the face.

Besides, his heart throbbed with a tremulous sympathy, and yearned with genuine compassion for the objects of his mission. Over and above all, his whole nature was chastened by a deep humility in the presence of the thrice holy God, and his whole life was pervaded in a remarkable degree by an unquenchable spirit of prayer and by an unbounded trust in God. It is furthermore worthy of remark that during the six years of his captivity in Ireland his soul seems to have greatly compassionated the people, whom he saw were wholly given up to heathenism, and this brought him to resolve to seek their conversion—a resolution that was vitalized and strengthened by the Holy Spirit working upon his heart through the visions and voices with which he was favored. For this work he was in various ways specially qualified; and one of these qualifications was his perfect knowledge of the Irish language, which he acquired through the wonderful providence of God permitting him to be taken captive and to be held in captivity for six years during his maturing years—a period sufficiently long for him to become well

acquainted with the language, manners, and dispositions of the people to whom he was intended as a future apostle.

O Irishmen ! we call him saint,
And name his name with pride,
Then, let us follow in his steps,
And walk where he would guide.

Let us, too, rise with purpose high,
In Christ's own strength, and flee
To home and freedom from the curse
Of sin's sad slavery ;

And then, like him, return to bless
The land we trod as slaves ;
And lay our bones, at last, to rest
In honored, well-loved graves.

G. R. BUICK.

But what Patrick values and emphasizes most is the fact which he asserts, and to which he refers again and again, that he received his call from a higher than any earthly source—that his mission was from God ; and he seems always to take pleasure in relating the circumstances in which the divine voice spake to him, and in adding : “ I testify in truth and in joy of heart, before God and his holy angels, that I never had any reason except the gospel and its promises for ever returning to that people from whom I had formerly escaped with difficulty.” And when “ the voice of the Irish ” summoned him back, he obeyed what he believed to be a divine call ; and with an unreserved consecration he gave himself to the land which, in the person of some of its sons, had so grievously wronged him.

In point of prayerfulness, self-denial, consecration, abundance of labors, love to Christ and to the souls of men, combined with marvelous success, Patrick has had but few equals in the entire annals of the Christian church. For the national conversion of Ireland to the Christian faith was wholly attributable, under God, to his indifategable labors. He gave himself to her. Ireland became his adopted country. For her he lived, prayed, labored, died, and in her he found his grave, and the soil of Ireland holds to-day the dust of no saintlier hero.

I teach what Christ has taught me,
The wisdom from above;
The news from heaven he brought me,
That God himself is love;
And that in every nation
He waits that soul to bless
Who seeks from sin salvation,
And worketh righteousness.

How Jesus, God anointed,
With his own mighty power,
To meet the time appointed,
And bring us mercy's hour;
Endowed with grace of healing,
How fair earth's walks he trod;
At length, in death, revealing
Himself the Son of God.

And this is my commission:
That all who trust his name,
Of sin shall have remission—
For this is why he came.
Not for our condemnation—
For that, alas! we have—
To bring, instead, salvation,
And triumph o'er the grave.

J. E. RANKIN.

CHAPTER XVII.

PATRICK STARTING ON HIS MISSION TO IRELAND.

I travel'd once a rocky road,
A weary road it was to go,
With burdens, too, a heavy load,
And where it led I did not know.

A weary road, with rivers high,
Wild beasts were standing on the rocks;
And clouds came drifting through the sky,
Fill'd deep with fires and thunder-shocks.

But through the floods and through the flame,
And foaming floods, as on I went,
A voice of hope and cheering came,
"Fear not to go where God hath sent."

That voice is ringing in my ears;
Let mountains rise and oceans flow,
It matters not. Away with fears,
If God hath sent me, let me go.

J. C. UPHAM.

WE have seen the spirit with which Patrick appears to have set out on his great mission to Ireland, and now let us trace with as much detail as possible his missionary tours.

It is generally conceded that he landed first on the coast of Wicklow, in the southeast of Ireland, at the mouth of the river Vartry. Though his stay here was brief, it is

recorded that the gospel he preached resulted in the conversion of Sinell, a great man of that place, and the eighth in lineal descent from Cormac, king of Leinster. He sailed northward around the coast, and touched at an island off the Skerries, now called, after him, Holmpatrick, which is about twelve miles from Dublin. Sailing still northward, he called for a short time at the mouth of the river Boyne near Drogheda; pressing still northward, he made his way past Carlingford Bay, and entering Strangford Lough, he landed in the barony of Lecale, at the mouth of a small river called Slany, which falls into the north end of the bay of Dundrum and about two miles from the place now known as Saul.

The Lough of Strangford, formerly called Lough Coyne, is seventeen miles in length from Killard Point to Newtown-Ardes, and in some places five miles in breadth. It contains four or five islands, some of them upward of one hundred acres in extent, and in general well cultivated. Some of the land in the county of the Ardes cannot be excelled in Ireland. Once entered, its harbor is deep and safe, but owing to the great rapidity of the tide and the rocks near its entrance it is not safe for vessels to attempt without a pilot. There are two passages to it, divided by a reef half a mile long, called Rock Angus, on the south side of which there are fifteen feet of water, and it is the only channel navigable for merchant-vessels.

Here Patrick and his companions were brought into the presence of a chief called Dichu, a descendant of an ancient Irish king, who, taking them for pirates, came out, armed against them. But Dichu soon discovered his mis-

take, listened while Patrick preached the gospel of Jesus Christ, and the old chief with his whole family became Christians and were baptized.

Dichu gave Patrick a barn to be used as a temporary church, and gave him ground on which to build a church, which, at Dichu's request, was not to be located from west to east, but from north to south, and became known as Saul-Patrick, or Patrick's barn; and the place is known as Saul to this day. It is the place where Patrick died, half a century or more afterward, and is about two miles from Downpatrick. †

Several readers of this story who are not familiar with the localities mentioned may be interested in a brief description of a few of them as we come to them in this narrative.

Downpatrick is situated near the mouth of the river Quoyle, which flows into the southwest extremity of Strangford Lough about twenty miles southeast of Belfast. The town lies in a valley formed by hills of some elevation, and consists of four main streets meeting in the center. It has an Episcopal cathedral, a Roman Catholic church, two Methodist churches, and two Presbyterian churches. In the vicinity are the ruins of Saul Abbey, said to have been founded by St. Patrick, and also a number of monastic ruins. A legend has it that the cathedral contains the remains of St. Patrick, with those of St. Columba and St. Bridget. To the northwest of Downpatrick are the remains of a great earthwork, two thirds of a mile in circuit, inclosing a conical fort 60 feet high and 2100 feet in circumference. It is pretty certain that

at this place was founded the first church established by St. Patrick.

From Lecale, which was an island or peninsula in that locality, Patrick soon passed northward by land to the scene of his early captivity near Broughshane; but his old master, Milchu, having heard of the great success of Patrick's preaching, and fearing perhaps that he would be overcome by some magical influence emanating from his former herd-boy, set fire to his house, according to the story, and perished in the ruins.

We suppose many of the readers of this story have known persons who resolutely kept away from church and from all intercourse with the preachers of God's Word, lest they might in some way be brought under the influence of saving truth, and be led in penitence and faith to the feet of Jesus. Resolute perseverance in such a course always ends in ruin.

But Patrick's visit to that neighborhood was far from fruitless. Milchu's son, Guasacht, was converted, became a preacher of the gospel and the pastor of a church at Granard. Two daughters of Milchu also became converts to the Christian faith, and devoted themselves to God's service. A grandson of Milchu, son of a third daughter, a young man called Mohay or Mohee, embraced Christianity, became a preacher of the gospel, established a church and monastery on Mahee Island in Strangford Lough, where there are to be seen to this day the remains of a round tower and the foundations of an old church.

Patrick did not remain long at this scene of his old

captivity, but returned to the district of Downpatrick and continued there for many days, preaching and spreading the faith.

The king of Ulster at this time was Eochy, whose son, Domhanghert, or Donart, became a disciple of Patrick and a preacher of the Word, founded two churches, one at Maghera near Newcastle in County Down, not far from the mount called Slieve Donard, and another on the summit of the mount. The conversion of these persons occupying prominent positions in society furnishes the key to the methods Patrick pursued in his work.

With the instinct of a statesman or great general, the policy of Patrick all through life was in the first instance to approach the kings and chiefs and endeavor to win them over, being confident that as a result of the tribal constitution, if they could be secured the gain of their followers would be easy; but if they were hostile, an insuperable barrier would be put in the way of his missionary operations.

It is sometimes made a reproach against the early Irish church that it had no martyrs. The assumption is not true. Patrick's own life was repeatedly threatened, and in one of these attacks the driver of his carriage was slain in mistake for himself.

But Patrick was not deterred from pursuing his journey or his work by any dangers through which he was obliged to pass. He therefore continued his course southward by sea and came to a little port now called Colp, where he landed and left his vessel in charge of Lomman, one of his

companions, while he went away for a few days to travel inland and preach the gospel. During Patrick's absence it is reported that Lomman was reading the gospel aloud, when Fortchern, son of Fedilmid, admiring the gospel and its teaching, forthwith believed; and a well being open, he was baptized in that place by Lomman. Fortchern remained with him until his mother came in search of him, and she was rejoiced to see him, for she was a Britoness. She also believed and returned again to her house and told her husband everything that had happened to her and to her son, and Fedilmid rejoiced in the coming of the clergyman because his mother was British, the daughter of Scotch Noe, the king of the Britons. Then Fedilmid greeted Lomman in the British tongue, asking about his faith, rank, and kindred. And he answered, "I am Lomman, a Briton, a Christian, a disciple of Bishop Patrick, who was sent by the Lord to baptize the people of Ireland, and turn them to the faith of Christ, who sent me here according to the will of God." And immediately Fedilmid believed with his whole family, and he made an offering to him and to St. Patrick, of his lands, his possessions, and his substance, with all his rights as a chieftain over his followers.

On his journey inland Patrick lodged at a house in Meath, where he was kindly received and entertained; and embracing every opportunity wherever he went to preach the gospel, he proclaimed Christ to this family, and the father believed and was baptized with his whole family. A little son, of a sweet and gentle disposition, became a great favorite with Patrick, who named him Benignus,

which in Irish means sweet, because of the qualities he observed in this young Christian, who afterward became a famous poet and preacher.

A traveler through a dusty road strewed acorns on the lea,
And one took root and sprouted up and grew into a tree.
Love sought its shade at evening time, to breathe its early
vows;

And age was pleased in heats of noon to bask beneath its
boughs;

The dormouse loved its dangling twigs, the birds sweet
music bore;

It stood a glory in its place, a blessing evermore.

A nameless man, amid a crowd that thronged the daily
mart, *

Let fall a word of hope and love, unstudied, from the
heart;

A whisper on the tumult thrown—a transitory breath—
It raised a brother from the dust, it saved a soul from
death.

O germ! O fount! O word of life! O thought at random
cast!

Ye were but little at the first, but mighty at the last.

CHARLES MACKAY, LL.D.

CHAPTER XVIII.

PATRICK'S VISIT TO TARA.

His was the searching thought, the glowing mind;
The gentle will to others soon resigned;
But, more than all, the feeling just and kind.

True to his kind, nor himself afraid,
He deemed that love of God was best arrayed
In love of all the things that God has made.

His thoughts were as a pyramid up-piled,
On whose far top an angel stood and smiled;
Yet in his heart he was a simple child.

To whatever extent Christianity may have obtained a foothold in Ireland before this time, the best authorities concede that its condition was very unprosperous among the mass of the population, and that it had not secured either the acceptance or the patronage of the kings and pagan priests. The Christian men who endeavored to implant the Christian faith had spent their lives in an almost fruitless struggle against the ferocious hostility of the pagan priests, who encompassed the missionaries of the cross with obstacles and dangers, which rendered their best efforts almost unproductive of good results; besides, Palladius, the immediate predecessor of St. Pat-

rick, was ignorant of the Irish language, was devoid of the requisite courage, and propagated a faith so tainted with error that it could not reasonably be expected that he should long continue to oppose the increasing enmity of a people naturally fierce in defense of their faith or superstition; and so he retired in terror and despair from the strife.

The Druids, who had well-nigh monopolized before Patrick's time the religion of the country, were exasperated against Patrick. In consequence of their bitter opposition he was compelled to travel with an escort, to surround the churches and places of learning built by him with ramparts or forts for self-defense.

If he had not as a rule secured the countenance and protection of the king or chief, his life would have been continually imperiled, and his success almost hopeless.

Acting on this plan, this astute missionary now determined to visit Tara, the seat of the chief king of Ireland, and try to effect the conversion of King Laoghaire and his court. He determined to make his journey from Downpatrick onward by water. Sailing to the mouth of the Boyne River, he left his boats there and went with his little company a day's journey to the Hill of Slane, where by way of celebrating Easter—for it is said to have been Easter-eve—he kindled the Easter fire. King Laoghaire and his Druids were at this time celebrating a great heathen festival, part of the ceremonial of which was the lighting of a fire at Tara.

There was a stringent Druid law, as we have seen, that while the sacred fire was burning no other should be

lighted by the people on pain of death. The king, therefore, on seeing the fire on the Hill of Slane, easily visible at Tara, though nine miles distant, was much incensed, and with horses and chariots he set out to punish the impious transgressor of the sacred law. Other writers assert that a pagan magician, when he looked on the fire, said to the king: "Unless yonder fire be this night extinguished, he who lighted it will, together with his followers, reign over the whole island." Whereupon the king, gathering together a multitude, hastened with them in his wrath to extinguish the fire. He proceeded to Slane with twenty-seven chariots, hoping with that number to obtain a complete triumph. Acting on the advice of his magicians, he turned the face of his men and horses toward the left hand of St. Patrick, trusting that by doing so his purpose could not be thwarted. But Patrick, on beholding the multitude of chariots, repeated the verse of King David's psalm: "Some trust in chariots and some in horses, but we will invoke the name of the Lord." On approaching the place where St. Patrick was, his magicians advised the monarch not to go farther, lest by going in Patrick's presence the king should seem to honor him. The king therefore remained where he was, and forbade any one to stand up before Patrick when he arrived.

On reaching Slane, Patrick was summoned to the king's presence and commanded to appear next day and give an account of his proceeding. It was on this occasion that Patrick is said to have composed his famous hymn, as an armor or breastplate to protect him from his foes. The hymn is written in a very ancient dialect of Irish, and

both internal and external evidence connects it with the age of Patrick. Its doctrine and spirit are in perfect harmony with his acknowledged writings. It is printed in full toward the close of this story.

There is doubtless much that is legendary in the details of the recital of this visit to Tara as they are set forth in many of the Lives of Patrick, but there is no reason to doubt the substance of the narrative.

The next day after the demand was made by the king upon Patrick, he, with his companions, presented themselves before the king and his assembled courtiers, priests, and bards. Dubbthack, or Duffa, the chief bard, rose and welcomed them.

Patrick expounded and enforced at length the doctrines of Christianity. Dubbthack and many others were converted. The king professed to acquiesce, but his conversion was only nominal. He permitted Patrick, however, to preach the gospel everywhere throughout Ireland, and he was not slow to avail himself of the privilege.

Christian courage, as described in the following lines, was well illustrated by Patrick at Tara:

Stand but your ground, your ghostly foes will fly;
Hell trembles at a heaven-directed eye;
Choose rather to defend than to assail—
Self-confidence will in the conflict fail.
When you are challenged, you may dangers meet—
True courage is a fixed not sudden heat,
Is always humble, lives in self-distrust,
And will itself into no danger thrust.
Devote yourself to God, and you will find
God fights the battles of a will resigned.
Love Jesus! love will no base fear endure;
Love Jesus! and of conquest rest secure.

KEN.

CHAPTER XIX.

DESCRIPTION OF TARA.

There was a feast that night,
And colored lamps sent forth their odorous light
Over gold carving, and the purple fell
Of tapestry ; and around each stately hall
Were statues pale, and delicate and fair,
As all of beauty, save her blush, were there.

At first the pillared halls were still and lone,
As if some fairy palace, all unknown
To mortal eye or step. This was not long.
Wakened the lutes, and rose the sound of song ;
And the wide mirrors glittered with the crowd
Of changing shapes—the young, the fair, the proud,
Came thronging in.

LANDOR.

BEFORE we accompany Patrick farther it may be interesting to pause for a few minutes and learn something about Tara and Tara's Hall.

Tara is about twenty-five miles from Dublin, in County Meath, Ireland, and was the site of Tara's Hall, which was the residence of the chief king of Ireland from the third till the seventh century. The banqueting-hall of the palace is said to have been 759 feet in length and 90 feet in width and to have had fourteen entrances. With one

exception the buildings were constructed of wood and clay—but were overlaid with earth so pure and splendid that it resembled painting.

Two magnificent neck-chains of gold were found at Tara in 1810 and are now in the Museum of the Royal Irish Academy, Dublin. They are spiral in form; one weighs twenty-eight ounces and is seven feet seven inches long; the other is of equal length, is of more delicate construction, and weighs twelve and a half ounces.

Under the supremacy of Brian Boru, one of his subordinate chiefs or provincial kings held the title of king of Tara. The Tara estate in the thirteenth century belonged to a family of Norman descent—the Renpentheny. In the reign of Queen Elizabeth, the then Lord of Cabra and Tara, Richard Renpentheny, was arraigned on the charge of uttering treasonable expressions against the queen, and though an old man of seventy, he was condemned and executed. However, about twenty years later, his descendant, Edward de Repentheny, was restored to the estates by James I. In the civil wars several members of the family were killed, and when Cromwell extended his rule over Ireland the estates of Francis de Pentheny were again alienated. The lands of Cabra and Tara were surveyed in 1657 with the rest of the forfeited possessions in Ireland, and after the restoration of Charles II. were, by letters patent, under the act of settlement, bearing date February 5, 1669, granted to James, Duke of York, the king's brother, afterward James II. From him they passed to Lord Tyrconnell, who also forfeited them. In 1702 they were purchased by a company that had been

formed for making sword-blades in England, who soon after disposed of their interest to Thomas Meredith of Dublin, and thus disappeared the ancient estates of the Lord of Tara. But in the latter part of the century a portion of the estate was regained by the family of Pentheny O'Kelly, who were legitimate descendants of the ancient family.

Near the ruins of Tara's Hall a battle was fought, May 26, 1798, in which the English forces worsted the Irish. On the same spot Daniel O'Connell held a mass meeting in favor of repeal of the Act of Union between Great Britain and Ireland, August 15, 1843, and it is said two hundred and fifty thousand people were present.

The ancient character of this ruined hall and its connection with the early glories of Ireland give it a romantic interest which is touchingly expressed in Moore's poem :

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.
So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts that once beat high for praise
Now feel that pulse no more.

No more to chiefs and ladies bright
The harp of Tara swells;
The chord alone that breaks at night,
Its tale of ruin tells.
Thus Freedom now so seldom wakes;
The only throb she gives
Is when some heart, indignant, breaks,
To show that still she lives.

CHAPTER XX.

PATRICK'S MISSION WORK IN THE WEST AND SOUTH.

The proud he tam'd, the penitent he cheer'd,
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice wrought—
A living sermon of the truths he taught.
For this, by rules severe his life he squar'd,
That all might see the doctrine which they heard.

DRYDEN.

PATRICK proceeded next to Tailltown or Telltown. Telltown is a mountain in Meath where annual sports were celebrated fifteen days before and fifteen days after the 1st of August. Their institution is ascribed to Lugaidh-lam-fadah, the twelfth king of Ireland, in gratitude to the memory of Tailto, the daughter of a prince in Spain, who married a king of Ireland and took Lugaidh under her protection during his minority and gave him an education. From this lady the sports themselves and the place where they were celebrated took their names. The 1st of August was called Lugnasa, formed from two words signifying in memory of Lugaidh. It is now called Lammas; the ancient name, however, was Loafmas, or the feast of the loaf, from the custom of offering a loaf of new wheat on the 1st of August, as an oblation of the first-fruits. These sports observed at Telltown were a sort of warlike

exercises, somewhat resembling the Olympic games, consisting of racing, tilts, tournaments, and similar exercises.

At these annual games an immense number of people usually assembled, and the occasion, therefore, afforded Patrick a good opportunity of preaching the gospel to the masses. Caibre and Cormall, two brothers of King Lao-ghaire, were present. The former obstinately refused to accept the gospel preached by Patrick and treated him with great incivility, but Cormall joyously believed, was baptized, and granted a site for a church. This new convert was the grandfather of the famous Columbille.

Patrick spent several months in Meath and the counties around, preaching with great zeal, traveling almost daily, and great numbers of people were converted to the Christian faith.

It was on the occasion of his preaching at one of these places that the interesting incident respecting the shamrock occurred, which shows the readiness with which Patrick could seize upon some simple object to illustrate his subject. It is well known that the shamrock is a variety of the white clover, the *trifolium repens* of botanists, known also as the trefoil, or three-leaved clover. It is said that when Patrick was trying to explain the doctrine of the Trinity the audience was sorely puzzled at his statements. "How," said one of their chiefs, "can there be three in one?" Patrick in reply picked up a leaf of trefoil from the ground and held it up before them. "Behold," he said, "three and yet one. Behold in this trefoliate leaf how the three persons in the Godhead can exist and yet be one." The illustration was so beautiful and so forcible

that the chief immediately accepted the Christian faith and was baptized, and his clan followed his example, as was the fashion of those days. From this legend it is thought came the adoption of the shamrock leaf in later years as the national emblem. }

It may also be remarked that among the uneducated classes in Ireland any strange or unusual formation in plant or flower is regarded with more or less superstition. A double nut, an unusually large or oddly shaped fruit of any kind, a leaf of peculiar formation—these things are always plucked when found and kept for “luck.” But the superstitious reverence with which the four-leaved clover has been regarded for so long a time, that “the memory of man runneth not back to the contrary,” has a very simple explanation. Its resemblance to the form of a cross is unquestionably the cause of its endowment in the estimation of the people with magic virtues, and especially with the virtue of detecting the presence of evil spirits, and nullifying their power to inflict injury.

The legend respecting the influence of the four-leaved shamrock which is prevalent in Ireland is also beautifully told by Samuel Lover in the following verses, that deserve a place in the story of Ireland's patron saint:

I'll seek a four-leaved shamrock
 In all the fairy dells;
 And if I find the charmèd leaf,
 Oh, how I'll weave my spells!
 I would not waste my magic might
 On diamond, pearl, or gold,
 For treasure tires the weary sense—
 Such triumph is but cold;

But I will play the enchanter's part
In casting bliss around;
Oh, not a tear or aching heart
Should in the world be found!

To worth I would give honor;
I'd dry the mourner's tears;
And to the pallid lip recall
The smile of happier years;
And hearts that had been long estranged,
And friends that had grown cold
Should meet again like parted streams,
And mingle as of old.
Oh, then I'd play the enchanter's part
In casting bliss around!
Oh, not a tear or aching heart
Should in the world be found!

The heart that had been mourning
O'er banished dreams of love,
Should see them all returning,
Like Noah's faithful dove.
And Hope should launch her blessèd bark
On Sorrow's darkening sea,
And Misery's children have an ark,
And saved from sinking be.
Oh, thus I'd play the enchanter's part
In casting bliss around!
Oh, not a tear or aching heart
Should in the world be found!

SAMUEL LOVER.

CHAPTER XXI.

PATRICK'S VISIT TO CONNAUGHT, ETC.

His path he strewed
With gentle kindnesses and words of grace.
With all degrees of men his open face
Won high regard or earnest gratitude.
With sturdy honesty and truth endued,
His soul was written on his countenance,
And all might read him at a casual glance,
As on a world-wide pedestal he stood.
By unclean pelf his hand and heart unstained,
Strong for the right, and turning not aside
Whene'er the public weal was in debate,
He justified the honor he had gained.
If specks in marble envious eyes espied,
His faith in God was his sure armor-plate.

OUR missionary next repaired to Connaught, where he spent seven years preaching, founding churches and schools of learning, and sending forth preachers.

It was there, in the vicinity of the royal palace of Croghan, that he had the famous reputed interview with the two daughters of King Laoghaire, Ethna the Fair and Fedelma the Ruddy. They had been sent there, it is said, to be educated by two Druids named Mael and Caplait. The account given in some of the Lives of Patrick of the interview between Patrick and these pagan princesses is generally accepted as substantially true; and the incident

is one of the most picturesque and striking in the history of Patrick. The simple questions put by them, and Patrick's answers touching the leading truths of the Christian faith, are natural and lifelike, but evidently tinged with the superstitions and errors that crept into the church at a later date. The conference ended in the conversion and baptism of the princesses and also of their tutors, and on the part of the princesses the dedication of themselves to a religious life, although the account closes with a description of a death scene. The whole account is given in the doubtful writings of Patrick near the close of this book.

The great truth doubtless to which Patrick directed the attention of these young pagan princesses was the atoning death of God's own Son, which is symbolized by bread and wine in the sacrament of the Lord's Supper, of which elements it is the duty and privilege of all believers in Jesus to partake while they thankfully remember Jesus as their Prophet, Priest, and King, feast their souls upon the precious truths embodied in Jesus and his saving work, thus gaining the nourishment which their souls need. Each believer in him can adopt the truth conveyed in the words of this hymn :

x
When time seems short, and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be—
I know my Saviour died for me.

His name is Jesus, and he died,
For guilty sinners crucified;
Content to die that he might win

Their ransom from the death of sin;
No sinner worse than I can be;
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death;
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's Holy Word, and find
Great truths which far transcend my mind;
And little do I know or see;
Than this, that Jesus died for me.
This is my best theology—
I know the Saviour died for me.

My faith is weak, but 'tis thy gift;
Thou canst my helpless soul uplift,
And say, "Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

DR. GEORGE W. BETHUNE.

After this interview Patrick went to a mountain now called Croagh-Patrick, on the western coast of Connaught, and is said to have gathered there the several tribes of serpents and venomous creatures, and to have driven them headlong, by the beating of a drum, into the western ocean, and no poisonous reptile has been seen in Ireland since. This is the legend that is so intimately connected with St. Patrick's name. There is quite an uncertainty as to the cause of the absence of any snakes, etc., in Ireland. Some think that the prevalent growth of the shamrock in

Ireland is the cause there of the absence of snakes. Pliny, in his "Natural History," says that serpents are never seen on trefoil, and that the leaves of the plant will cure the stings of common reptiles. Other naturalists have asserted that serpents and trefoil are never found together. We are not aware that the matter has ever been scientifically tested. Scientists affirm that there is no evidence showing that snakes have at any time existed upon the Irish Isle. There are very few snakes of any species in Great Britain. The character of the country may have something to do with it; but it is probably largely due to the fact that being islands, but few of the species reached them. It should be known in order to counteract the foolish legend about St. Patrick's banishing all poisonous reptiles from Ireland, that Solinus, who wrote several hundred years before the arrival of St. Patrick in Ireland, notices Ireland's exemption from reptiles.

Our readers must not forget that St. Patrick's fame has come down to us through the medium of vast exaggerations, and that he was not quite so remarkable a person as legends have described and fond nationality believed. Instead of the wonder-worker crowned with shamrock and marching to the national air to subdue legions of vipers, the earliest documents extant concerning him describe a missionary teacher, simple, faithful, and zealous, exhibiting the clearest evidence of one thoroughly instructed in God's Word, and supported by the grace of his Master. As the purest stream always flows nearest the fountain, so, of the many writers of the life of Patrick, those who lived nearest to his time have had the great-

est regard for truth, and have been the most sparing in recounting miracles, while in Patrick's own writings there is not the remotest hint that he ever wrought a miracle, or ever claimed that he possessed the power to work one. The most material events of his life were first written by Fiecc, who is said to have been a contemporary of Patrick; and these were comprehended in a hymn in the Irish language, of thirty-four stanzas, in which there is no allusion whatever to miracles: but as the writers of his life increased, so his miracles were multiplied, especially in the dark ages, until they at last exceeded all bounds of credulity.

An ancient writer near Florence, Italy, long before Patrick's day, in describing Ireland has these lines:

Far westward lies an isle of ancient fame,
By nature bless'd, and Scotia* is her name.
Enrolled in books, exhaustless in her store
Of veiny silver and of golden ore.
Her fruitful soil forever teems with wealth;
With gems her waters, and her air with health;
Her verdant fields with milk and honey flow,
Her woolly fleeces vie with virgin snow;
Her waving furrows float with bearded corn
And arms and arts her envy'd sons adorn.
No savage bear with lawless fury roves,
No rav'nous lion through the peaceful groves;
No poison there infests; no scaly snake
Creeps through the grass, nor frog annoys the lake.
An island worthy of her pious race,
In war triumphant and unmatched in peace.

But after this short digression, which may be regarded in the nature of a diversion, we must return to Patrick's main work.

* Ireland was called Scotia when these lines were written, and for many centuries afterward.

CHAPTER XXII.

PATRICK'S VISIT TO THE NORTHWEST.

And such a voice, and such a theme;
He lay enchanted till the light
Dispelled the vision of the night,
And he awoke with awe supreme;
So near the gate of heaven, thought he,
With floods of glory like a sea—
Majestic in his dream.

HAVING moved northward, Patrick came, after much preaching by the way, into the region wherein was the wood Foclut, from which he heard voices in the vision that determined him to come as a missionary to Ireland. This was to Patrick a most interesting place—the place at which he took ship escaping from slavery—the place of his holy vision afterward. In this place, when he arrived, he found all the nobles and people of that province assembled in council, disputing about a successor to the throne made vacant by the death of the king, Amalgaid. His seven sons were present, and great excitement prevailed. Patrick, like another Paul, preached the Word of God with great boldness to all; the Spirit of God accompanied his words, multitudes believed and turned unto the Lord, among whom were the seven sons of Amalgaid, and twelve thousand others, all of whom Patrick baptized in one day.

Here also a church was planted, and Mancenus, a devout man skilled in the Scriptures, was placed in charge. These brief records indicate the vast numbers of converts there must have been from paganism to Christianity when so many thousands of men, women, and children followed the example of their chiefs and were baptized.

Patrick is reported to have remained seven years in the province of Connaught preaching, baptizing, planting churches, and placing them in charge of men who could speak to them the word of life and train them in the ways of the Lord. It is reckoned that forty-seven churches were during these years planted in this province and were committed to the oversight and pastoral care of as many primitive bishops. ✕

After preaching in Cashel and establishing a church there and giving it a pastor, Patrick still pursued a northward course, visiting principally the towns upon and near the sea-coast. Among these were Sligo, Drumcliffe, Ross Clogher, Droos Ashrol, etc., tarrying for some days or weeks at each of these places and founding a church wherever the circumstances seemed to warrant it. Thus he pursued his way through the counties of Donegal and Tyrone until he reached the palace of the kings of Ulster, about three miles north of Derry. This palace was at the time of Patrick's visit the seat and residence of Prince Owen, one of the sons of King Neil, to whom he proclaimed the doctrines of Christ with the result of the king's conversion and that of his whole family. In this instance also Patrick displayed his usual knowledge of human nature, and of the tendency there is in the lower grades of society

to follow the example of those who occupy a more exalted position. The populace are easily prevailed upon to follow their leaders.

He crossed the river Foyle and continued his missionary operations in that neighborhood, crossing and recrossing the smaller rivers in the vicinity, as necessity required, all the time vigorously prosecuting his work of preaching the gospel, baptizing his converts, planting churches, and supplying them with teachers and preachers. For several weeks, if not months, he persisted with great assiduity in his work and with marvelous success, until all those northern Ulster people were brought over to the Christian faith. He proceeded through Coleraine, along the banks of the river Bann, preaching; and wherever he went many were converted, churches were established, and wondrous reformations were effected. It is calculated that he spent two years in this tour through Donegal, Tyrone, Derry, Antrim, Armagh, and Louth.

Soon after Patrick proceeded to Moy Slecht, in County Cavan, then the seat of the great national idol, Crom Cruach, which Patrick demolished, having won over the people, and thus put an end to pagan worship at its center.

In this way this great missionary, in his gospel tours, dealt many death-blows to the cruel paganism that held the inhabitants of Ireland in its merciless grasp, striking the fetters of error and superstition from their minds and hearts by the use of the sword of the Spirit, which is the Word of God. His weapons were not, except in such a case as this Art Moy Slecht, carnal but spiritual, but they were nevertheless mighty through God to the pulling

down of strongholds. The incident connected with the destruction of this idol is graphically told in the following lines :

And there wanted not who counsel'd that he should his
hand withhold,
Should that noblest image spare and accept their offered
gold.

But he rather—"God raised me not to make a shameful
gain,
Trafficking in hideous idols with a service false and vain ;

But to count my work unfinished, till I sweep them from
the world ;
Stand and see the thing ye sued for by this hand to ruin
hurled."

High he reared his battle-ax, and heavily came down the
blow ;
Reeled the abominable image, broken, bursten, to and fro.

From its shattered side, revealing pearls and diamonds,
showers of gold,
More than all that proffered ransom, more than all a hun-
dredfold.

CHAPTER XXIII.

PATRICK'S CLOSING MISSIONARY TOURS.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray.

As some tall cliff that lifts its awful form
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

AFTER spending some time at Ard-Patrick and Clogher and continuing with great success his work in these places, he moved southward in the neighboring counties and came to the place afterward called Armagh, meaning the high field, from its situation on an eminence. It is said that the chief man of the place, named Daire, made Patrick a present of the site, where a city was laid out, large in compass and beautiful for situation, where a cathedral was afterward established, also seminaries and schools. Everywhere his labors seemed to be crowned with success; assistants gathered around him from various quarters, and hundreds of persons trained in his schools and seminaries went forth to take charge of churches in all parts of the land.

He was himself the moving and governing spirit everywhere—stimulating both by precept and example thousands of others to come to his help and to work assiduously for God.

From Armagh he proceeded to Dundalk and Dublin. At Dublin the people, hearing of his fame, came out in multitudes to welcome him. Alphin, the king of the place, listened to his words with unwonted interest, was astonished at the fervor of Patrick's zeal in preaching, and the king with all his people believed. A cathedral was afterward built near a well where it is said Patrick baptized many people. His labors changed this place, that hitherto had been a stronghold of druidism and of many vices, into a fruitful and delicious garden of the Lord, where many churches were built on the ruins of the temples of idolatry and were furnished with godly and indefatigable pastors. This great work could only be accomplished by constant application, patience, humility, and invincible courage. God had endowed Patrick with all the natural qualities which were requisite for such an apostolic work. He had the genius of a worker, was a tactician of the first order, had a fearless heart and an unbounded charity, and with these qualities in the fullest exercise he carried the glad news of the gospel to all.

Leaving Dublin, he bent his course once more southward, through Leinster and Munster. He preached through several parts of Leinster and settled many pastors over churches, and, going onward to Munster, the king, hearing of his coming, went out with joy to meet him, conducted him, it is said, with all honor and respect

to his royal city of Cashel, where he and all his family listened to the words of Patrick, were convinced, and baptized.

Leaving Cashel he traveled to Kerry, in the most remote parts of Munster, in which are located the beautiful Lakes of Killarney, which he doubtless visited, and established a church, and here on an island are the ruins of Innisfallen Abbey, founded in the seventh century. The celebrated "Annals of Innisfallen," consisting of scraps from the Old Testament and a compendious universal history reaching down to the time of St. Patrick, were written here.

Sweet Innisfallen, long shall dwell
In memory's dream that sunny smile
Which o'er thee on that evening fell
When first I saw thy fairy isle.

MOORE.

In this neighborhood and through this province he continued preaching, visiting, baptizing, founding churches, and otherwise executing the functions of his ministry for about seven years. He probably often visited and enjoyed the beauty and scenery of the Lakes of Killarney during these seven years. The following line comprehensively portrays their beauty and their social environments :

Where every prospect pleases, and only man is vile.

Lough Lene, the name in the Irish language for the Lake of Learning, but now better known as the Lakes of Killarney, are distinguished by the upper, the middle, or Torc Lake, and the lower, which is the most extensive—

the three being connected by a narrow channel. They are situated in the County Kerry, and are commanded on the east and south by the mountains of Mangerton and Tore, and on the west by that of Glenna, beautiful Glenna; on the north the country is level, stretching toward the town of Killarney, which lies northeast. It is beyond the power of the artist's pencil or the poet's imagination to give even an idea of these charming lakes; they were celebrated ages ago for their romantic beauty and soft, bewitching scenery, and were styled the tenth wonder of Ireland. The surrounding mountains are covered from their apex to their base with oaks, yew-trees, evergreens, and the arbutus, which, although only a shrub in other countries, becomes here a tree, and grows to a height of twenty feet. It bears leaves ever green, like those of the laurel, but toward the extremity they are purple; its flowers hang in clusters like grapes, are white, and of an agreeable flavor. These present in their different stages of vegetation a delightful variety of colors, and form an amphitheater which revives all the charms of the spring in the depth of winter. The report of cascades falling from these mountains to mingle with the waters of the lake below are repeated by a thousand echoes, and contribute considerably to the charms of this delightful retreat.

On the summit of Mangerton Mountain is a lake, the depth of which is unfathomable. It is called in Irish, Poulle Iferon—the hole or opening to hell; but it is more generally known as the Devil's Punch-bowl. Its water appears nearly as black as ink, caused no doubt by the peat soil and the shade of the perpendicular rocks that

surround it. The water, even in summer, is intensely cold, and still it has never been known to freeze in winter.

Having founded a church at Ardagh, in County Longford, he returned through Leinster to the northern parts of Ulster again, where he made frequent rounds of visits during the following six years, preaching still and making converts, comforting and fortifying those who had already believed, and setting all things in order as far as possible for the success and continuance of the churches.

Ulster, Leinster, and Munster were visited again and again by Patrick in turn.

The same policy of endeavoring first to reach the kings and chiefs was pursued, and with the same result, that everywhere he went multitudes were converted to the faith of the Christian religion and were baptized, churches were established, and clergy in great numbers were sent forth. We must not imagine that the baptisms by Patrick were ostentatious ceremonies. The world has never witnessed religious rites less fitted to attract the eye than the first baptisms of Christianity, which were effected with few conveniences, and little or no ostensible preparation. The practice was not new. The Jews were familiar with it. They had practised family baptisms in admitting proselytes for many years, including children of all ages, so that to them the general statement that a household had been baptized would convey the idea that children were included. Patrick's progress through Ireland was an almost unbroken series of triumphs—consisting of the natives' conversion to Christianity and of their consequent baptism by Patrick.

We must not forget that Patrick possessed a great advantage in prosecuting his work from his knowledge of the customs and language of the Irish people. He often assembled around him in the open fields, at the beat of a drum, a concourse of people, where he related to them the story of Christ, which relation manifested its divine power upon their rude minds, and their desire for the Christian rite of baptism for whole households. Hence we read throughout his whole life a record of baptisms wherever he went. Senell is supposed to have been Patrick's first convert, then Dechu at Saul. It is recorded that "Dichu repented and believed in one God, and Patrick baptized him and a great host along with him"; that "Ere the son of Deg believed in God, confessed the faith, and was baptized by Patrick." Once in journeying "Patrick saw a tender youth herding swine, Mochal by name; Patrick preached to him and baptized him"; "that the men of North Munster, to the north of Limerick, went in sea-fleets to meet Patrick, and he baptized them in Tirglass"; "that Patrick went into the province of Mugdovin to Donnach Maigen, and he baptized the men of Mugdovin"; "at Temair Singite Patrick baptized the men of Assail"; "that Patrick founded a church at Domnach Maige Slecht, and baptized many"; that "Patrick went to Naas, where he baptized Dunling's two sons, Ailill and Illann"; that "Patrick came into the regions of Corcutemne and baptized many thousand men, and he founded three churches"; that Patrick baptized missionaries to the heathen Picts of Scotland, the pagan Anglo-Saxons, and the idolaters of almost every section of the continent of Europe.

He comes, O soul! His is the voice
Proclaims redemption nigh;
His is the message bids rejoice,
And pleads, "Why will ye die?"

His watchmen cry aloud, and far,
The heathen cease their strife,
To see the hand of Love unbar
The door that leads to life.

Oh, beautiful the feet that toil
In desert wastes of sin,
To pluck from Satan's hand the spoil,
The Master fain would win!

All hail the Messenger divine!
Hosanna to his name!
Unending may his glory shine,
His foes be put to shame!

M. C. M.

CHAPTER XXIV.

PATRICK'S DEATH AND BURIAL.

They cannot die—"whose spirits here
Were one with Christ, their living Head;"
They cannot die:
Though the time-wasted sepulcher
In which their vestiges are laid
Crumbled in dust may lie.

They are not dead—whose ashes fill
That melancholy house of clay;
They are not dead:
They live in brighter glory still,
Than ever cheer'd their earthly way,
Full beaming round their head.

BOWRING.

PATRICK was now an old man—how old there are no means of exactly determining. It is reported that he passed several of his latest years in Armagh and Saul, always, however, bearing on his heart the concerns of the church at large in Ireland, for whose establishment and progress he had so long and faithfully labored. During these closing years it may well be imagined that he held many conferences with those who had charge of the churches; that he set in order, so far as his counsel could go, many things for their furtherance in knowledge and

numbers and for their purity of life. During these years also he wrote the sketch of his life, which is an autobiography under the title of the "Confession." Feeling his end approaching, he retired to Downpatrick, the scene of his earliest success, and there terminated his great career.

There has been a keen debate over the place where Patrick's remains were buried, about which there is still some uncertainty. This, however, does not correspond with the words some imprudent, gushing admirer has written at the close of Patrick's "Confession," viz.: "On the 17th of March Patrick was translated to heaven."

We do not know when, if ever, Patrick was accorded the honor of sainthood by Rome, for his name is not on the list of the canonized as kept by Prosper of Aquitaine, whose duty it was, as secretary of the pope, to make the requisite record; but this we know, that the first recorded example of a solemn and public decree in making a saint by that authority on the seven hills was in the case of Udulric or Ulric, Bishop of Augsburg, to whom the honors of canonical sanctity were adjudged by Pope John XVI., in the end of the tenth century, or, to be more exact, in the year 993 A.D.

We claim the title "saint" for every true Christian, however humble or unknown. It is a good gospel word, always abused when conferred only upon some eminent Christian. And in speaking of this Patrick of famous memory we have given him the title of "saint," not as a concession to superstition, but to identify him in the midst of so many other Patricks, and to cause him to stand forth in his distinctive character, as the man whom God appar-

ently endowed with eminent gifts, and called him to do a wonderfully gracious work as an apostle in Ireland.

The most careful scholars concede that Patrick's remains were interred near Downpatrick. The Dean of Down, the Rev. Edward Maguire, D.D., has charge of the place, and is treasurer of a fund now being raised to erect a suitable monument to mark, if not with absolute certainty the exact spot, at all events the certain locality in which the remains of Ireland's first and great apostle repose.

The following recent letter from Dr. Maguire, Dean of Down in Ireland, is sufficiently explicit on this point :

The Grave of St. Patrick.

"SIR: At the recent visit to Downpatrick by the members of the R.S.A. the reputed grave of St. Patrick was pointed out, and observations not over-complimentary were indulged in respecting its unmarked and sadly neglected condition. A lady (Miss Rose Cleland, of Redford House, Moy, niece of the late Mr. R. Steele Nicholson, author of 'St. Patrick, Apostle of Ireland, in the Third Century') has just handed me for safe keeping £7, collected by her, mostly in penny contributions, in the hope that this sum may form the nucleus of a much larger and more general collection, and that the authorities of Down Cathedral may see their way to sanction a great national effort for the erection of a suitable monument to mark, if not with absolute certainty the exact spot, at all events the certain locality in which the remains of Ireland's first and great apostle repose.

“Personally, I would gladly encourage such an effort, but the Cathedral Board and Chapter and public opinion must be brought into line before any proposal of the kind can have any reasonable prospect of success. Perhaps the fact of the 17th of this present month being the fourteen hundredth anniversary of the death of our saint (he died March 17, 493) may prove suggestive of some effort in the direction aimed at by Miss Rose Cleland.

“Faithfully yours,

“ED. MAGUIRE, D.D., Dean of Down.

“March 4th.”

The place of his sepulcher is not a vital question, but wherever it is, it contains the ashes of a saintly hero. Thus ended the earthly life of one who, once a slave on the Ulster hillsides, overthrew Irish idolatry by the preaching of the cross, by the simplicity of his life, the fervor of his love, and the steadfastness of his faith, and founded a church which evangelized half of Europe, and which exhibited zeal, character, education, and progress from the days of St. Patrick till the time of the Norse invasions.

How sleep the brave who sink to rest
With all their country's wishes blessed;
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mold,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.
By Fairy fingers their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay;
And Freedom shall awhile repair
To dwell a weeping hermit there.

COLLINS.

CHAPTER XXV.

A MEMORIAL TRIBUTE.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer shower
To golden grain of mellow fruit,
Of rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait, through wintry hours,
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

LORD LYTTON.

THOUGH we shall consider more fully Patrick's work in succeeding pages, we must record here over his grave that no country ever experienced a greater change in its ecclesiastical history than did Ireland, through the labors of Patrick. And among missionary heroes the career of St. Patrick stands preëminent. As a slave, as a prince of preachers, as a missionary, who by divine help overcame the fierce idolatry of a whole nation, and by his unselfish

x love captured their hearts, and has held the hearts of their descendants for fourteen hundred years, he occupies a place in the front rank of the heroes of the cross. No Christian life excels that of Patrick in fascination. He was a simple, mighty, evangelical preacher, and one of the greatest trophies ever won by the Saviour.

Since the days of Paul no greater missionary has ever lived. The grand motive power of his life was love of souls, and like another Paul or Peter he preached the gospel with the Holy Ghost sent down from heaven. The prodigious effects produced on the minds and hearts of men was a clear indication that God was with him. Kings' daughters were among the honorable women who yielded to the truth as spoken by his lips. Leaders of hostile clans, whose trade was war, beat their swords into plowshares and their spears into pruning-hooks, and onward Patrick went in his good work, from county to county and from province to province, till in a few years he had carried the tidings of salvation from Howth Head to the borders of Clew Bay, and from the glens of Antrim to the dreary wilds of Kerry.

From that time forward, during several centuries, there was no country more distinguished than Ireland by the possession of Scripture truth. She had a pure gospel, a free Bible, an unclouded day of grace, a rent veil unto the holiest of all, a religion that will run on parallel, in all eternity, with the benign results of the redemption of Christ. Colleges were founded, congregations were organized, a bishop, as he was then called, had charge of each congregation, and, according to Archbishop Usher, Pat-

rick organized during his life 365 churches and placed over them 365 bishops who were simply pastors.

Ireland was in those years at the head of the nations of Europe in respect of godliness. Her civilization was the most advanced, her learning the most extended and refined, her Christianity was of the least corrupted type that then prevailed in the world, and the Irish divines were the only ones, so far as known to history, who refused to dishonor their reason by refusing to lay it prostrate at the feet of any human authority.

Ireland became also the resort of students, and welcomed to her hospitable shores scholars from every country in Europe. She was then the nursery of patriots—true patriots—not men of the selfish, greedy, grasping, gory type, but men who sought her good, and besought God to bless her, whether amid sunshine or in the stormiest days. And we should like to see once more the true Irish harp strung again, and to hear hymns of redemption bursting from the joyous lips of a ransomed people.

“Go preach my gospel,” saith the Lord;
“Bid the whole earth my grace receive;
He shall be saved that trusts my Word;
He shall be damned that won’t believe.

“I’ll make your great commission known,
And ye shall prove my gospel true,
By all the works that I have done,
By all the wonders ye shall do.

“Teach all the nations my commands,
I’m with you till the world shall end;
All power is trusted in my hands:
I can destroy and I defend.”

I. WATTS.

CHAPTER XXVI.

PATRICK'S PHYSICAL, INTELLECTUAL, AND RELIGIOUS CHARACTERISTICS.

His words seemed oracles
That pierced their bosoms; and each man would turn
And gaze in wonder on his neighbor's face,
That with the like dumb wonder answered him;
Then some would weep, some shout, some, deeper touched,
Keep down the cry with motion of their hands,
In fear but to have lost a syllable.
The evening came, yet there the people stood,
As if 'twere noon, and they, the marble sea,
Sleeping without a wave. You could have heard
The beating of your pulses while he spake.

CROLY.

HAVING given a brief and truthful sketch of the condition of Ireland when Patrick landed, a captive upon its shores, probably about the year 427 A.D., and having given a rapid view of his life afterward with an account of his missionary tours in Ireland, we shall now sketch, as briefly as we can, his chief characteristics, then his doctrines, and afterward the nature and extent of the work he performed.

Everything that is related of Patrick would lead us to conclude that he had a fine personal presence. A person of a noble and commanding appearance, whose sanctified

and loving spirit manifests itself in every feature of his face, in every word of his lips, and in every gesture of his hand, has a passport to the good-will and favor of others. Patrick had most likely such a combination of physical graces, and this would greatly aid him in his intercourse with others. He is portrayed in traditionary lore as a person of attractive, venerable, dignified appearance. The majesty of love and truth pervaded his looks. His portly frame, his open, manly, and pleasant countenance, with an imposing manner, gave him special elements of usefulness. And his ardent piety shining through his comely features would be to many a means of grace, while his noble presence would tend to awe and subdue the ignorant and superstitious with whom he came in contact. His very appearance, therefore, was in his favor, lending a charm to his words and gaining an entrance to the heart.

Patrick had a powerful intellect and a high order of eloquence. The account of God given by Patrick in the story of his interview with King Laoghaire's daughters is profound, exact, and astonishing, and was well fitted to interest listening thousands and to move a whole nation. So also is his definition of the Three-One God contained in his "Confession." The man who could so comprehend these great verities of the Christian faith and clothe them in such lucid, beautiful words, deserves to be placed in the front rank of intellectual and eloquent men.

Patrick's wisdom and prudence were conspicuous in his work. Irish society, as we have seen, consisted of tribes and clans, with a chief or a petty king at the head of each. A number of these tribes composed a province, with a king

governing this larger community. Of these provinces there were five, with a king exercising sovereign dominion over all. These kings were almost autocratic in their influence and power within the domain of each, and Patrick, knowing their influence, took advantage of it and planned his missionary campaigns accordingly. Patrick sought an opportunity to preach the gospel first to the king of a province, and even to the supreme king of Ireland. He knew that when a leading chief received the gospel, his subjects would become interested in its examination, and many would accept the Saviour. It accordingly occurred that when Dubthach Maccu-Lugair, "king-poet of Ireland and of the supreme king," received the Saviour by faith, the gospel obtained a victory over the culture and intelligence of Ireland, and tidings of this convert to the Christian faith reached and influenced in some measure the most ignorant swineherd in the land. While Patrick knew that the soul of a swineherd was as precious as that of a king, he also knew that the conversion of the king's soul might influence thousands toward Jesus, while that of the swineherd would make little impression on the community. The conversion of nobles often tends to turn the thoughts of the lower grades of society to Him who is the Maker of all and the only Saviour. To facilitate his missionary labors Patrick therefore wisely embraced the earliest opportunity to present the claims of Jesus to the civil, literary, and legal chiefs of Ireland.

Patrick was a lover of learning, and established educational and theological schools. We have seen how he

lamented and apologized for his own defective education; and while he availed himself of whatever assistance he could obtain from any quarter to help him in his work, he early felt the necessity of training a native ministry. He therefore constituted a "household" on a large scale, into which were gathered all his assistants, to whom were allotted certain work in teaching and preaching according to their ability, qualifications, and tact. Some of these, while engaged in this household in instructing others at certain hours, at other times followed various occupations—domestic, mechanical, agricultural, ecclesiastical, literary, legal, and nautical. These were all Patrick's agents who conducted an educational, theological, and missionary institution, which aimed to supply the country with ministers and teachers. Secundinus, the most scholarly man among Patrick's followers, was, we are told, at the head of this school, and Brogan was the name of its scribe, who lectured on theology, made addresses that were written and circulated, and made copies of the works of others. Patrick in his "Letter to Coroticus" speaks of a "holy presbyter whom he had taught from his infancy" in this seminary, whose chief object was the instruction of ministers for the Irish church, and where Patrick himself lived when at home.

This household college of Patrick was continually blessing the churches which he founded with able and consecrated ministers. In visiting these churches, he took graduates of his college with him, and left one here and two there, and seven at another place, as the necessities of the field required, and he would send pastors and preach-

ers wherever there were openings. In this way Patrick's college did an immense good as well as in the general instruction of young converts.

His perseverance was very remarkable. He naturally partook of the characteristics of an ancient Briton. He was mercurial in temperament and was impulsive, ready-witted, easily moved to grief or joy, but he held these traits in proper control, and was also cool, deliberate, clinging to the work, though for the time unsuccessful, unpromising, and confronted with many difficulties. These difficulties often weighed upon his spirits, bowed his soul in tearful, supplicating grief before God, but the Holy Spirit wiped away his tears and cheered him by impressing upon his heart such a text as this, "Be not weary in well-doing, for in due season you shall reap, if you faint not." This cheering, upholding support of God's Spirit caused Patrick to continue his seemingly useless assaults upon the defiant front that Irish heathenism often presented. Having this continuous support of the Divine Spirit, Patrick persevered until at last the ranks of paganism were broken, and its army routed, leaving God's chosen champion to unfurl the flag of Calvary over all Ireland.

Patrick was a man of great courage. To prove this, we might cite several instances in which he displayed daring as conspicuous as that of David, Luther, or Paul. Soon after his arrival in Ireland as a missionary, he determined to visit his old master Milchu, at Slemish Mountain in County Antrim. This Milchu was a desperate man, at the head of a numerous tribe of warriors, whose fathers,

as well as themselves, were constantly engaged in daring exploits, and who had never permitted even the soldiers of Imperial Rome to land on the coast of Ireland. To him, to his subjects, and to all his neighbors, Patrick was but a fugitive slave, prompted by insolence in attempting to visit his former master. Patrick, it is said, carried with him money to pay his late master for the loss of his servitude, as well as to proclaim to Milchu his own redemption by the blood of Christ; but, though from his former knowledge of Milchu Patrick had reason to fear the loss of all the earthly valuables he carried, and also immediate enslavement or cruel death, yet as he was going to preach Christ to him and to secure the salvation of his old master's family, which he accomplished, our missionary feared nothing. And how sad his heart must have felt, when, coming in sight of Milchu's house, he saw the conflagration that destroyed its owner and his home, into which he had gathered all his treasures, and which he had set on fire to escape the visit of his fugitive swine-herd.

Another instance of Patrick's daring courage was given in his acceptance of an invitation to visit a desperate reprobate named MacCuil, an Ulsterman, who is described as an impious, cruel tyrant, depraved in thought, outrageous in words, malicious in deeds, bitter in spirit, cross in soul, wicked in body, fierce in mind, a heathen in life, savage in conscience, killing passing strangers with execrable wickedness. It was the plan of this desperado to murder Patrick when he came within his reach; but Patrick's words were accompanied with the convincing, converting

power of God's Spirit, and MacCuil was smitten with deep repentance, believed, and was baptized. But the most heroic effort of Patrick's life was probably his visit to King Laoghaire at Tara, which is briefly described elsewhere, but is worthy of a more extended notice.

Patrick in his journey to Tara had fixed his temporary resting-place on the hill of Slane, near Drogheda, where he was surrounded by the cemetery containing the remains of many royal pagans, and with the symbols of their living and powerful idolatry. Tara was in full view of Patrick's camping-place, and about nine miles distant. As we have stated elsewhere, a great convention of the chief nobles of Ireland met at stated intervals at Tara, to attend to the public business of the whole island, and to enjoy a series of feasts. The night after Patrick's arrival at Slane was one of the dates of a great festival at Tara. Kings, governors, generals, princes, and nobles of the people, magicians, soothsayers, enchanters, and the inventors and teachers of all art and science, were called together at this time by King Laoghaire. These latter came to practise their enchantments, magical devices, and idolatrous superstitions. The congregated followers of these were exceedingly numerous. The feast of Easter had arrived, and was regarded in that day as the greatest festival that ever existed. On the eve of its celebration, lamps were lighted or fires kindled. Patrick resolved to celebrate Easter, and he kindled the fire. It was seen at Tara, and created there great indignation; for, as we have seen, there was a custom proclaimed by edict of the king, that the soul should perish from the people who lighted a fire

anywhere in any of those regions on that night, before it was kindled in the palace of Tara.

Laoghaire, the king, was greatly disturbed by Patrick's violation of the legal custom of Tara, and the lawless act must be punished. Nine carriages were prepared for the king's party; the two magicians, Lucatemail and Lochru, were added, for the attack on Patrick in the presence of all the nobles. When Laoghaire came to the place where Patrick was, he was called out from the position of his Easter fire to the king. When he appeared before the king, he was enraged, his nobles were indignant, the magicians were full of malice, and all seemed ready to destroy the apparently helpless preacher of the gospel. But the brave missionary looked at the carriages and their horses, and felt more powerful than the king of Tara with all Ireland to help him, and with heart and lips sang the appropriate words of the psalm, "Some trust in chariots and some in horses, but we will remember the name of our God." Only one of the king's retinue, Erc, rose at Patrick's approach, who, as the servant of Christ, blessed him, and Erc believed in Christ as the Saviour, and in the everlasting God. It is said that the magicians spoke abusively of Patrick's faith, and all seemed ready to rush upon him; but Patrick arose, and in a loud voice said: "Let God arise, let his enemies be scattered, and let them that hate him fly from his face." His powerful and desperate enemies seemed awed in the presence of such a bold and courageous man, and all fled, leaving Patrick, the king, queen, and two attendants. The queen pleaded for her husband, who pretended conversion, but who tried to kill the missionary. He, however, on

the following day (Easter)—when the kings, princes, and magicians were sitting at the national feast in the immense assembly hall of Tara with the chief king—approached the scene of revelry with the boldness of a lion, singing with his brethren the words of his famous hymn, which we give elsewhere. As he entered the banquet-hall to make an address before all the tribes of Hibernia upon the holy faith, he seemed like inviting death from thousands of blood-stained reprobates. Laoghaire the king, and many others, it is reported, believed—some through fear, others with saving faith. Thus Patrick secured a great victory at Tara, which in a large measure opened Ireland to the gospel, and he often spoke of his unbounded gratitude for the grace that enabled him to lead such numbers to Jesus.

Patrick possessed a great advantage from his acquaintance with the Irish language. It is sometimes assumed that as a Briton his language was identical with that of Hibernia. The Britons, being under the Romans for so many years, spoke the Latin tongue, while the inhabitants of Ireland retained the old original Celtic language. Time and separation made great changes in the language of the nationalities. Our apostle, by such a providential occurrence as sent Joseph into Egypt to provide for his kindred and the subjects of King Pharaoh in the coming famine, was carried into Ireland in his youth, and detained there six years, that he might learn its language thoroughly, and that he might be able to preach Christ with irresistible eloquence in the Celtic language to the Celtic people.

He also had a remarkable influence over those whom he met; a magnetic power to draw their affections to himself and their hearts to his Master. His followers held him in the highest reverence while he lived, and loved him after his death next to the gracious Redeemer. There were no divisions among his followers, however numerous they became. He was the recognized superintendent of his many churches, whose members bestowed his name upon their children; and though he has been dead more than fourteen centuries, he still lives in millions of Celtic hearts in Ireland and in other lands, and many of their children, schools, and churches still bear his honored name.

Patrick was distinguished for the very low estimate he placed upon his own literary qualifications. "Hence I blush to-day," he writes in his "Confession," "and greatly fear to expose my unskilfulness, because not being eloquent, I cannot express myself with clearness and brevity, not even as the Spirit and the mind and the endowed understanding can point out. . . . But I would not, however, be silent, because of the recompense. And if, perhaps, it appears to some that I put myself forward in this matter with my ignorance and slower tongue, it is, however, written: 'Stammering tongues shall learn quickly to speak peace.' How much more ought we to aim at this—we who are 'the epistle of Christ,' for 'salvation unto the ends of the earth.' And if not eloquent, yet powerful and very strong 'written in your hearts,' 'not with ink,' it is testified, but 'by the Spirit of the living God.' And I hope, likewise, that it will be thus in the days of my oppression, as the Lord says in the gospel:

‘It is not you that speak, but the Spirit of your Father that speaketh in you;’ wherefore I give unwearied thanks to my God, who has kept me faithful in the day of my temptation, so that I may to-day confidently offer myself to Christ, my Lord, as a sacrifice, a living victim, who saved me from all my difficulties, so that I may say: Who am I, Lord? and what is my vocation, that to me thou hast coöperated by such divine grace with me. . . . Behold we are witnesses that the gospel has been preached everywhere, in places where there is no man beyond.”

Patrick was distinguished for the modesty with which he gave an account of the marvelous success of his mission. This is the way in which he speaks of it: “It behooves me to distinguish without shrinking from danger, to make known the gift of God, and his everlasting consolation, and, without fear, to spread everywhere the name of God, in order that even after my death I may leave it as a bequest to my brethren and to my sons, whom I have baptized in the Lord—so many thousand men. And I was not worthy or deserving that the Lord should grant this to his servant, that after going through afflictions, and so many difficulties after captivity, after many years, he should grant me so great favor among that nation which, when I was yet in youth, I never hoped for nor thought of. . . .

“Whence then has it come to pass that in Ireland, they who never had any knowledge, and until now have only worshiped idols and unclean things, have lately become a people of the Lord and are called the sons of God? Sons

of the Scots and daughters of chieftains are seen to be sons and daughters of Christ. . . . Not my grace, but God indeed hath put this desire into my heart, that I should be one of the hunters or fishers whom of old God promised before, in the last days. . . . I am envied. What shall I do? Behold! ravening wolves have swallowed up the flock of the Lord, which everywhere in Ireland was increasing with the greatest diligence, and the sons of the Scots, and the daughters of the princes are monks, sons and virgins of Christ, in numbers I cannot enumerate." We almost hear Patrick in these words repeat the words of Holy Writ: "Not unto us, O Lord, not unto us, but unto thy name be the glory."

Patrick was distinguished for his detestation of dishonesty. In his epistle to Coroticus there is this paragraph: "The Most High reprobates the gifts of the wicked. He that offereth sacrifices of the gifts of the poor is as one that sacrifices the son in the presence of the father. 'The riches,' God says, 'which he will collect unjustly, shall be vomited from his belly; the Angel of Death shall drag him off; the fury of dragons shall assail him; the tongue of the adder shall slay him; the inextinguishable fire shall devour him.' Therefore, woe unto those who fill themselves with things that are not their own; or, what shall it profit a man, if he gain the whole world and suffer the loss of his own soul?"

Patrick was distinguished for his simple honesty and unworldly spirit. "I have endeavored," he writes in his "Confession," "in some respects to serve even my Christian brethren; and the virgins of Christ and religious

women, who have given me small voluntary gifts, and have cast off some of their ornaments upon the altar, and I used to return these to them, although they were offended with me because I did so. But I did it for the hope of eternal life, in order to keep myself prudently in everything, so that the unbelieving may not catch me in any pretext, or the ministry of my service, and that even in the smallest points I might not give the unbelievers an occasion to defame or to depreciate me. But perhaps because I have baptized so many thousand men, I might have expected a scrapall [a coin equal to about five cents] from some of them. Tell it to me, and I will restore it to you; or, when the Lord appointed clergy everywhere through my humble ministry, I dispensed the rite gratuitously. If I asked of any of them even the price of my shoe, tell it against me, and I will restore it you more. I spent for you, that they might receive me; and among you and everywhere I traveled for your sake, amid many perils, even to remote places, where there was no one beyond, and where no one else ever penetrated, to baptize, to appoint preachers, or to confirm the people. The Lord granting it, I diligently and most cheerfully defrayed all things."

Who, in reading these words of Patrick, is not reminded both of the prophet Samuel and of the Apostle Paul? The former of whom made this appeal to the people of Israel: "Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I re-

ceived any bribe to blind mine eyes therewith? and I will restore it you." (1 Sam. xii. 3.) And Paul said (Acts xx. 33, 34): "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Patrick was distinguished for a genuine missionary spirit. When he sailed for Ireland to preach the gospel, that country had many British slaves engaged in the lowest occupation, and suffering the greatest hardships. His old master wanted to seize him and to enslave him again. Petty wars, piracy, tyranny, and idolatry were rampant all over the island, but the intrepid Patrick, in the name of Jesus, fearlessly entered upon his work, and pursued it for half a century or more, until all Ireland was nominally Christian, though its entire people were not converted. He presents his missionary plan in his "Confession" when he writes: "Therefore it is necessary to spread our nets, so that a large multitude and throng may be taken for God." There never was a foreign missionary whose heart embraced a wider field, and whose labors among pagan barbarians were more successful in the conversion of souls, among whom also he planted such a missionary spirit as led them to complete his unfinished work in Ireland, and to send missionaries to Caledonia, to the pagan Anglo-Saxons, and in unparalleled numbers to many other European countries.

Of his call to the ministry and of the spirit in which he prosecuted his work, he thus writes: "The divine response very frequently admonished me, His poor pupil.

Whence came this wisdom to me, which was not in me—I who neither knew the number of my days nor was acquainted with God? Whence came to me afterward the gift so great, so beneficial, to know God and to love him; that I should leave country, and parents, and many gifts which were offered to me with weeping and tears. Moreover, I offended, against my wish, many of my seniors; but God overruling, I by no means consented or complied with them. It was not my grace, but God who conquered me, and resisted them all, so that I came to the Irish people to preach the gospel, and to suffer insults from unbelievers, that I should listen to reproach about my wanderings, and endure many persecutions, even to chains, and that I should give up my noble birth for the benefit of others.” Writing to Coroticus, Patrick says: “I was a freeman according to the flesh, having a decurion for my father; but I sold my nobility for the advantage of others [Irish converts] and I am not ashamed nor grieved for the act.” Patrick’s father, as we have seen, was a member of the Town Council of Dumbarton, one of the ten Romano-British cities under the “Latian law,” which invested him with this privilege. Patrick, as a native of Dumbarton, was a Roman citizen of patrician rank. This he sacrificed to preach to the Hibernians.

“I pray God that he may give me perseverance, and count me worthy to render myself a faithful witness to him, even till my departure, on account of my God whom I love. I pray him to grant me, that with those proselytes and captives I may pour out my blood for his name’s sake, even although I myself may even be deprived of

burial, and my corpse most miserably be torn limb from limb by dogs, or by wild beasts, or that the fowls of heaven should devour it. I believe most certainly, if this should happen to me, I shall have gained both soul and body. Because, without any doubt, we shall rise in that day in the brightness of the sun, that is, in the glory of Jesus Christ our Redeemer, as sons of the living God and joint heirs with Christ, and to be conformed to his image; for of him, and through him, and in him, we shall reign."

Patrick was distinguished for his love of souls. "I am ready," he writes, "to lay down my life unhesitatingly and most gladly for his name, and there, in Ireland, I wish to spend it even till death, if the Lord permit. I distributed among them not less than the hire of fifteen men, so that you might enjoy me, and that I might always enjoy you in the Lord. I do not regret it, nor is it enough for me. I still spend and will spend for your souls. God is mighty, and may he grant me that in future I may spend myself for your souls. Behold, I call God to witness upon my soul that I lie not! Wherefore may it never happen to me, from my Lord, to lose his people whom he has gained in the utmost parts of the earth."

His kindred loved him, and by "tears and gifts" tried to prevent his entrance upon the duties and dangers of the Irish mission; but he had intense compassion for unsaved souls. Urged forward by this compassion, he journeyed through many dangers, and to the most remote places. He was not satisfied until the last man in the most remote part of the island had heard the gospel. To accomplish this, he had to visit every bog shelter, mountain hut, and

fisherman's cabin in the land. Incessant prayer for the conversion of souls was his daily exercise. Like the well-known prayer of John Knox, "Give me Scotland or I die," so Patrick's heart was continually crying out to God, "Give me Ireland or I die." And as a result God opened the windows of heaven and poured out floods of converting grace, so that Ireland in his day, while not entirely without unbelievers, became a Christian island, and soon after a school for the training of missionaries for many lands.

Patrick was distinguished for a tender and sympathetic faith in the Irish people. He seems to have loved the Irish as Paul loved the Galatians. His letter to Coroticus might almost be placed beside a Pauline epistle. The Irish are his dear children. He yearns over them, prays over them, trains them, fosters them, educates them, and believes in their wondrous capabilities under the action of divine grace. In this respect he was an example for every preacher and every Christian worker. He was a stranger in Ireland, and was surrounded with influences which at times might seem to demonize him. He worked amid clans torn by intestine wars, and burning with mutual hatred. It might appear to be in vain for him to preach the doctrines of free grace to such a population; but though he may have preached long with only partial success, he was patient, and tender, and persevering in his work, and at length that work told, and at the close of his patriarchal life, the country whose people he loved, and for whom he was willing to lay down his life, was studded with Christian churches.

Patrick was distinguished for his intense realization of a future state of rewards and punishments. "Although I am in many respects imperfect," are his words, "I wish my brethren and acquaintances to know my disposition, that they may be able to comprehend the wish of my soul. I am not ignorant of the testimony of the Lord, who witnesses in the psalm, 'Thou shalt destroy those that speak a lie.' And again, 'The mouth that believeth killeth the soul.'" And the same Lord says in the gospel: 'The idle word that men shall speak, they shall render an account for it in the day of judgment.' Therefore I ought earnestly, with fear and trembling, to dread this sentence in that day, when no one shall be able to withdraw himself or to hide, but when we all together shall render account of even the smallest of our sins before the tribunal of Jesus Christ. And he has given to him all power, above every name of those that are in heaven, on earth, and under the earth, that every tongue should confess to him, that Jesus Christ is Lord and God, in whom we believe, and expect his coming to be ere long the Judge of the living and of the dead, who will render to every one according to his deeds. Because, without doubt, we shall rise in that day in the brightness of the sun—that is, in the glory of Jesus Christ our Redeemer—as 'sons of the living God' and 'joint heirs with Christ'; for that sun which we behold at God's command rises daily for us; but it shall never reign, nor shall its splendor continue; but all that even worship it—miserable beings—shall wretchedly come to punishment. But we who believe and adore the true Sun, Jesus Christ, will never perish, neither shall they

who do his will, but shall continue forever, as Christ continues forever, who reigns with God the Father Almighty, and with the Holy Spirit, before the ages, and now, and through all the ages of ages. Amen.

“Ye therefore shall reign with the apostles and prophets and martyrs, and obtain the eternal kingdom, as He himself witnesses, saying: ‘They shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. Without are dogs, and sorcerers, and murderers, and liars, and perjurers; their part is in the lake of eternal fire.’”

He only in a general honest thought,
And common good to all, made one of them.
His life was gentle; and the elements
So mix'd in him, that Nature might stand up,
And say to all the world, “This was a man!”

SHAKESPEARE.

CHAPTER XXVII.

PATRICK'S SCRIPTURAL KNOWLEDGE.

Most wondrous Book! bright candle of the Lord!
Star of Eternity! The only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss securely.
POLLOCK.

PATRICK'S writings give unmistakable evidence that he was trained to read the Bible in his childhood, and to store his memory with its language. It would have been well-nigh impossible for him to so familiarize himself with its language in after years if he had not packed his memory with it in his youth. The Word of God must have dwelt richly within him in the springtime of his life; and hence there was such fruitage of it in his writings in his older days. John Ruskin, that master-writer of English prose, says that when he was a boy, his mother compelled him to memorize chapter after chapter of the Old Testament, particularly the Psalms, and chapter after chapter of the New Testament; and 'whatever he wrote after was filled with quotations from the Bible. As you can taste the June clover in the sweet country butter, so you can taste the Bible in the writings of John Ruskin. And as Irish butter partakes of the scent of the daisy-field in

which the cows pastured, so Patrick's language, everywhere, is perfumed with the green pastures of God's Word, in which he fed, lay, and rose, and which he afterward esteemed more than his necessary food.

Patrick was not a writer of books, much less of systematic theological treatises. The writings, genuine and authentic, that have come down to us, are comprised in less than ten thousand words. The most important is a short apology for one so insignificant as he was presuming to come to Ireland as a missionary. Another is a spirited and at times scathing letter of remonstrance to a petty Welsh prince, who, while professing to be a Christian, inflicted massacre, rapine, and robbery on some Irish Christians, and carried many away captive. And the third is a hymn, which is called his breastplate or armor, and full of earnest gospel truth. We cannot expect to find much theology in such brief documents. Yet as Patrick was an earnest Christian man whose heart was in every word he wrote, it is wonderful what insight even these fragments afford us of the innermost thought of the Irish apostle on the great Christian verities.

We come, in this fact, upon one secret of the extraordinary power and influence of his teaching. It had its root in, and drew its inspiration and vitalizing force from, his personal experience of the saving power of God's Word. What he had seen and touched and handled and experienced of the Word of Life, that declared he to men. And, as it was this that gave life and power to his doctrine when he preached it, it is not less from this that it derives its interest for us to-day.

In reading these writings of Patrick, we have been so much impressed by his familiarity with God's Word, that we have gone carefully over them, and find that he has quoted 61 times from 18 books of the Old Testament, and 131 times from 22 books of the New Testament, and has used 5 quotations from 3 books of the Apocrypha. Indeed, whole pages of his writings consist of quotations from the Bible. Even when there is no quotation, he speaks in the language of Scripture. God's Word seems to have been his chief study; for in his genuine works there is no reference whatever to any human authority, except the few verses that are quoted from the Apocrypha. It is worthy of note here that the old Brehon Laws, some of which we have elsewhere quoted, define the respective rights both of the clergy and of the laity; and among the rights expressly guaranteed to the latter was "the recital of the Word of God to all who listen to it and keep it." Thus was this time-honored right—the right to God's most precious Word—secured to the people of Ireland in ancient Irish law.

Patrick was, undoubtedly, a giant in the Scriptures, and he taught his followers to search the Scriptures. His own writings are thoroughly imbued with the phraseology of God's Word, and an early Roman Catholic writer tells us that Patrick used to read the Bible to the people and explain it to them for days and nights together. Patrick's quotations accord, in a great measure, with a version of the Bible called the *Itala*, in use before the Vulgate version was made by Jerome. It is likely he often quoted Scripture from memory, and not always with verbal ac-

curacy. It may be interesting, as a proof of Patrick's love for the Scriptures, to state that there is a remarkable antiquarian "silver shrine," inclosing a copy of the Four Gospels in Latin, which for many, many years belonged to the monastery of Clones, County Monaghan, Ireland, and now among the most prized treasures of the Royal Irish Academy in Dublin, which, it is highly probable, was the veritable copy of the Gospels used by Patrick himself during his devotions. The manuscript is, unfortunately, for the most part, a solid opaque mass, with only portions of it legible. Facsimiles of some of its leaves have been printed and published.

We cannot read a page of Patrick's writings without perceiving that we are in the presence of another Apollos, one mighty in the Scriptures, a genuine teacher and preacher of Jesus Christ. He held to the Bible and to the Bible alone, knowing that its truths are sanctifying and saving, and that to attempt to lead a holy life without the Bible is like attempting to build a castle out of clouds, or to weave canvas out of threads of gossamer. Oh, that we had some one with the fervid, heaven-taught spirit of Patrick, who, with Bible in hand, would go through these United States as Patrick paced the provinces of that "green isle of the ocean," to evangelize his own warm, fond admirers here, to teach them biblical truth, and drive out everything that loveth and maketh a lie.

It is said that in the neighborhood of Clonmel there is a beautiful well in a secluded valley, called St. Patrick's well. Clear, sparkling water, cool and pure, bubbles up all the year round from the hidden depths of the earth,

and flows away from the lip of the well, down to the valley into a large stagnant pool which it feeds. The water in the well is ever fresh and beautiful; but when it flows into the sedge and slime and weeds of the pond, it loses its limpidity and becomes muddy and dark. On St. Patrick's day, every year, crowds of pilgrims, whom superstition attracts to the well, go there to drink, in hopes that they will be healed of disease or protected from danger. A correct instinct keeps them away from the murky, material pond down in the valley. That well in its sparkling purity is, in parable, the faith which Patrick preached and practised. The stagnant pool is that faith corrupted and darkened in the course of the centuries. That well is the pure gospel of Jesus Christ, the grand doctrine of grace, and faith, and holiness, and eternal life, through God's love in Christ, and the operations of the Holy Spirit. Would that all people, of whatever name or nation, had the spiritual instinct to pass up from the pond and repair to the Fountainhead. Here are the healing waters, and here is the fountain, over which the invitation of the prophet is written, "Ho! Every one that thirsteth, come ye to the waters."

Blessed Bible! How I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh what stores of wealth are here!
Man was lost and doomed to sorrow,
Not one ray of light or bliss
Could he from earth's treasure borrow,
'Till his way was cheered by this!

PALMER.

CHAPTER XXVIII.

PATRICK'S DOCTRINES.

Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from thee:
Jesus, Saviour, pilot me.

WHAT Patrick's authoritative standard of doctrine and life was is clear and certain, as revealed in his writings. He knew no standard of appeal but Scripture. For him the supreme source of authority was no human person, no tradition, and no church council, but Holy Writ alone. The only rule to which he refers for direction, whether in doctrine or duty, was the Word of God. He perpetually appeals to it, his familiarity with it is remarkable, he interweaves it skilfully with his exhortations and remarks. He was, on this account, characterized as the man of "the Holy Book." When he founded a church, one present he was accustomed to make to it was the Books of the Law and the Books of the Gospel.

The expression of his faith in the sacred Trinity, given in his "Confession," takes very much the form of a creed. It immediately follows a reference to his conversion, and is, in fact, a warm outpouring of his faith in God. Here

are his words: "Because there is no other God, neither ever was, neither before, nor shall be hereafter, except God the Father, unbegotten, without beginning, from whom is all beginning, upholding all things, as we have said, and his Son, Jesus Christ, whom, indeed, with the Father, we testify to have always been, before the origin of the world, spiritually with the Father, in an inexplicable manner begotten before all beginning, and by himself were made the things visible and invisible, and was made man; and death having been vanquished, was received into the heavens to the Father. And he has given to him all power, above every name, of those that are in heaven, on earth, and under the earth, that every tongue should confess to him that Jesus Christ is Lord and God, in whom we believe, and expect his coming to be ere long the 'Judge of the living and the dead,' 'who shall render to every man according to his deeds.' And he hath poured upon us abundantly the Holy Spirit, a gift and pledge of immortality; who makes the faithful and obedient to become sons of God and joint heirs with Christ, whom we confess and adore, one God in the Holy Trinity of the sacred name."

His creed stands out before us in his writings both clear and terse. The doctrine of the Trinity, as we have seen, is in the forefront of his faith. The opening pages of his "Confession" are illumined with its statement, and it is woven into the texture of his Hymn as its very substance and life. He taught the unity in Trinity, and won the Irish people from polytheism, idolatry, and druidical superstition. He taught the Trinity in unity, and unfolded

the great cardinal doctrines of grace—the Father's love, the Son's sacrifice, and the Spirit's regenerating work. This rich cluster of scriptural truths formed the groundwork of his creed. And whatever errors may have crept into the creed of many inhabitants of the Emerald Isle since, the simple faith which the shamrock illustrated in Patrick's hand is still the faith of the Irish people. They still believe in the Trinity.

Patrick's teaching of the way of salvation was strictly evangelical. This he illustrates by his own case. Here are his words:

"I was, as it were, a stone lying in the deep mire, and He that is mighty came, and in his mercy raised me up, and placed me on top of the wall. . . . He took me from the midst of those who seemed wise and learned and mighty in speech, and inspired me, fool that I am, and despised by the world, that I should, with fear and reverence and without a murmur, be useful to the nation to which I was dedicated by the loving will of Christ." He laments his want of education; he had had good teachers, but he had neglected them. He deplores his want of suitable language to express what he has in his heart; but the Lord had pity on his ignorance and low estate. "He guarded me before I knew him, or could distinguish between good and evil. He admonished me and comforted me, as a father does a son." In another place he alludes to sore trials and unworthy accusations which he had endured, and breaks forth in a strain of heartfelt gratitude: "Unwearied thanks I render to my God, who has kept me faithful in the day of my temptation, so that now

I offer my soul a living sacrifice to my Lord, who preserved me in all my distresses. Who am I, Lord, that thou shouldst reveal to me so much of thy divine power? So that to this day I have exalted and magnified thy Name in every place where I have been, in prosperity and adversity, in every event, good or bad. Thanks be to God, who heard my prayer and gave me courage to attempt a work so pious and so wonderful."

Patrick believed in conversion by the sovereign grace and Spirit of God. In the first chapter of his "Confession" he gives an account of the commencement of the divine life in his soul. These are his words: "The Lord opened to me the knowledge of my unbelief, that even late I might remember my sins, and turn to my Lord with my whole heart." This statement reminds a Bible-reader at once of the account given by Luke in Acts xvi. 14 of the conversion of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Farther on in his "Confession" Patrick also writes, "He hath poured out upon us abundantly the Holy Spirit, the gift and assurance of immortality, which causes men to believe and to become obedient, that they might be sons of God and joint heirs with Christ." Surely here is as clear a statement as any one can require that Patrick believed that faith, obedience, sonship with God, and the assurance of immortality, all come exclusively from the outpouring of the Spirit upon the unsaved.

One striking illustration that Irish divines of that day believed that men were naturally under the control of sin and needed God's grace and truth, is the following: "As a

man in the dark, though he possesses the ability to see with his eyes, yet sees nothing till light comes from without, so it is with the corrupt will till the light of divine mercy shines upon it."

Patrick believed in the atoning character of Christ's death. In the vision of which he tells us, that he had relating to his mission to the pagan Hibernians, he heard these words, which he records in his "Confession": "He who gave himself for thee is he who speaks to thee." This earnest man undoubtedly thought that Christ uttered these words when he appeared to him in that vision. The Saviour's gift of his life, as it is expressed, shows that, in Patrick's opinion, Christ died as his substitute on the cross; and in Fiacce's hymn, which was written in the eighth century, in which the leading incidents of Patrick's life are related, the author writes of our missionary thus: "He preached for threescore years Christ's cross to the tribes of the Hibernians. The blood of Calvary was the theme of Patrick's preaching, and of his followers for some ages after him."

Patrick taught that the Lord's Supper was emblematical of Christ's body and blood, and that both bread and wine were to be partaken by communicants.

This was the doctrine of John Scotus even in the ninth century, viz., that the Eucharist was a remembrancer of the Saviour's body and blood—the symbols of the absent body and blood of Christ. This was entirely agreeable to the belief of the church in primitive times and the doctrine of the fathers. This was the belief of the ancient British and Irish Christians, as it was at first of all be-

lievers. Communion in both kinds was the practice of the early Irish church and of the church universal for centuries after Patrick's time. This is the true interpretation of the statement made by Patrick to the daughters of King Laoghaire who were converted through his instructions. "Ye cannot see Christ unless ye first taste of death, or unless ye receive Christ's body and his blood." This statement unquestionably represents the practice of St. Patrick and of the Irish church for ages. The body and blood are the bread and wine of the Lord's Supper, which are spoken of by the Saviour as his body and blood, because they are figures of them, and in the incident referred to both were given to the daughters of an Irish king. Patrick taught the way of salvation by faith in Christ alone.

In the earliest Christian writers of Ireland there is no hint given of any intercessor but Christ. They rejoiced in justification by faith alone, and continually insisted upon holy hearts and lives. In a brief reference to Patrick's sermon before Laoghaire the king and nobles of Tara, in Muirchus's "Life of Patrick," written in the seventh century, it is stated that when Patrick appeared before this distinguished assembly, Dubbthac, the chief poet, alone among the Gentiles arose to his honor; and he first on that day believed in God, and it was "imputed unto him for righteousness," or justification. Justification by faith was held with the strictest purity by Patrick and by many Celtic believers in Britain and Ireland at this period.

These doctrines, and others revealed in God's Word, were all held and taught by Patrick and his successors for

many years in Ireland. He recognized that God was the source of all grace through Jesus Christ alone. He felt that God had come to him at Slemish as he did to Jacob at Bethel, where he had a vision of angels and heard encouraging words, and which he ever afterward knew as Bethel, the house of God; and Patrick, after his vision and encouraging call to mission work, looked on the Slemish mountain side as the scene of God's grace, where, like the prodigal, he came to himself and said, "I will arise and go to my Father." This led him to a constant reliance upon the grace and Spirit of God. He wrote in his "Confession," "I can accomplish nothing unless my Lord himself should give it to me. It was not my grace, but God, who overcame me, that I should come to the Hibernian nations to preach the gospel." "Therefore I am much indebted to God who gave me such great grace that many were born again of God."

These doctrines held and preached led him to a life of personal humility before God. The scriptural doctrine of sin and of expiation by Christ, which Patrick held, produced this fruit in his soul. He was humble and meek as a little child before God. A sweet spirit of self-abasement breathes everywhere through his writings. "I am nothing," he seems everywhere to say—"Christ is everything." This is what he felt, and this is what he wrote. He was therefore distinguished for his simple and unaffected piety.

His language everywhere betokens this spirit—such language as this: "I believe I was aided by Christ my Lord, and his Spirit was then crying out for me." He was

consequently one of the humblest men that ever lived. After he had wielded an influence in Ireland greater than any man who preceded him, and at his death looking back on the wonderful missionary work he had accomplished, he uses expressions indicating the greatest lowliness of mind. It was the belief in these doctrines also that caused his unselfishness to shine conspicuously throughout his genuine writings. He certainly owed nothing to the people in Ireland to whom he came to preach Christ, and for at least fifty years he labored night and day among them without pecuniary reward.

Patrick never speaks of any mediator but Christ, who is all-sufficient. He speaks of him in his "Confession" as our "Redeemer, who gave his life for us," and in his Epistle to Coroticus as "He who was crucified and put to death for his people." And in his Hymn he speaks of the "virtue of his intercession and of the ineffable glory of that perennial life which is in Christ Jesus our Lord." Patrick declares in the same Hymn what he needs to protect him in every peril is "Christ within him, Christ before him," etc., and closes that Hymn with the words,

Salvation is the Lord's;
Salvation is the Lord's;
Salvation is Christ's.

Let thy salvation, O Lord, be ever with us!

In teaching salvation by faith in Christ and in him alone, he was particularly fond of quoting the Scripture, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." He urgently insisted also upon the necessity of regeneration and sanctifi-

cation by the Holy Spirit. He refers to the new birth again and again, and speaks of "many people through him having been born to God"; while he represents the Christian life as a "living sacrifice," a complete consecration of ourselves to God which, however, divine grace can alone enable us to offer. Nor was his teaching about the observance of the Sabbath and the worship of God less strict. In the early Irish church this day was devoted to the divine service, and its sanctity most strictly guarded. By the ancient Brehon Law the people were required to give "every seventh day of the year to the service of God." This is really the requirement of the fourth commandment of the Decalogue, and it is stated in an early life of St. Patrick that from vespers on Saturday night until the third hour on Monday, Patrick did not travel from place to place on the seventh day, but stayed where he was, and Saturday night was observed as a part of Sunday. The early Irish Christians would not work on Sunday, and Patrick insisted on a total cessation of all labor. Wherever his followers and disciples were when they heard the sound of the vesper-bell on Saturday, they instantly ceased working, and remained wherever they were till Monday morning, spending the whole of the Lord's Day in religious services.

Image worship, as well as the worship of saints or angels, was peremptorily forbidden, and those were condemned who thought they had found out a way "whereby the invisible God might be worshiped by a visible image," and it was expressly taught that "to adore any other besides the Father, the Son, and the Holy Ghost, is the crime of

impiety." There is no mention in Patrick's teaching of auricular confession, invocation of saints, purgatory, or any of the distinctive dogmas of the Romish church. None of these had a place in the creed of St. Patrick or in the teaching of the early Irish church.

Meek, simple followers of the Lamb,
They lived and spake and thought the same!
Bake the commemorative bread,
And drank the Spirit of their Head.

On God they cast their every care;
Wrestling with God in mighty prayer,
They claimed the grace through Jesus given;
By prayer they shut and opened heaven.

To Jesus they performed their vows,
A little church in every house;
They joyfully conspired to raise
Their ceaseless sacrifice of praise.

CHAPTER XXIX.

THE RISE OF MONASTICISM.

A little holy hermitage it was,
Down in a dale, hard by a forest side,
Far from resort of people that did pass
In travel to and fro ; a little wide
There was an holy chapel edifyde,
Wherein the hermit duly wont to say
His holy things each morn and eventide ;
There, by a crystal stream, did gently play,
Which from a sacred fountain welled forth alway.
SPENSER.

BEFORE we attempt to delineate the church founded by Patrick in Ireland, it will aid in the understanding of some of its peculiarities if we briefly sketch the origin and progress of monasticism, that characterized many of the early churches of Christianity.

Paul, a native of the Lower Thebais, in Egypt, is generally regarded as the first Christian hermit ; and it is certain that he was, at least, the most distinguished of the age in which he lived. Mild, modest, learned, and eminently pious, he fled into the desert, A.D. 251, to escape the bloody persecution of the Emperor Decius. Finding there, in a rock, some spacious caverns, which were said to have been the retreat of money-coiners in former days, he chose one of them for his dwelling. A bright spring supplied

him with water, while the fruit of a neighboring palm-tree furnished his food, and its leaves his raiment. When he entered upon this mode of life he was only in his twenty-second year; yet, after the persecution had ceased, the attractions of the world did not wean him from solitary contemplation; for we are told that he thus continued during ninety years, praying, fasting, and meditating on the sublimest themes that can occupy the mind.

This brief sketch of the life of Paul may give a general idea of the habits of the whole class to which he belonged. There are, altogether, twenty-four "fathers and saints of the desert" enumerated by the Roman church, as distinguished for their holy living, in the fourth century. How erroneous their conception of the spirit of the gospel! Man was made for society, not for solitude. God has enjoined upon us the performance of duties that never can be discharged by a hermit in his cave. Abandoning all idea of being useful in his generation, he resembles the servant in the parable who hid his talent in the earth. A hermit is the very personification of selfishness; and selfishness is utterly at variance with the open-hearted generosity and disinterested benevolence inculcated in the Bible. So complex is the spiritual structure of the heart, it is often difficult to discover in what part of the machinery the moving power lies. A man may deceive, not only his neighbors, but himself, by plausible phraseology. Paul and his brother eremites supposed that, by retiring from society and employing themselves constantly in a routine of strict observances, they in the highest sense devoted themselves to God and sustained

the character of saints. They appear to have forgotten that it was a part of true religion "to visit the fatherless and widows in their affliction," as well as "to keep themselves unspotted from the world."

St. Antony, the contemporary of Paul, was born A.D. 251, at Coma, a village in Upper Egypt. His parents, who were wealthy Christians, brought him up "in the nurture and admonition of the Lord"; and he was remarkable, from childhood, for filial obedience and strict observance of the duties required by the church. Before he had completed his twentieth year he found himself an orphan, possessed of a considerable estate, and intrusted with the care of an only sister. Having resolved that they both should devote their lives exclusively to religion, he made over a part of his property to the state, and sold what remained for the benefit of the poor. He then placed his sister in "a house of virgins," and Athanasius tells us that St. Antony visited her long afterward, in her old age, when she had become superior, or "mistress of many virgins." From this it is inferred that the most ancient religious house was a nunnery, as history records that the first organization of male devotees was subsequently established by St. Antony himself.

After having passed about thirteen years in the neighborhood of his native village, he crossed the eastern branch of the Nile and took up his abode in the ruins of an old castle among the mountains. Excepting the person who carried bread to him once in every six months, he very rarely saw a human being in this remote solitude for the space of twenty years, at the close of which period he

left his retirement and founded the first monastery. This he did at Phaium, near Aphroditopolis, in Heptanomis, or Middle Egypt. This institution, during its earlier progress, comprehended only a few anchorets, living in separate cells within a short distance of one another, and thus constituting, collectively, what was called a *Laura*. They probably met together, at intervals, for mutual counsel and edification; but their general habits were those of *solitaires*. This appears to have been the first step toward association. To live in perpetual solitude was a self-inflicted punishment of such intolerable severity that few could endure it; and the devotees accordingly began to inquire whether they could not attain the same ends with some relaxation of the rules by which they had at first thought it expedient to bind themselves. The result of this inquiry was the *Laura*. The next step was to leave the caves of the rocks and inhabit separate cells in one edifice, or *monastery*. The third and last step was to abandon entirely the idea of living in solitude, and form a religious society, or *Cænobium*, which was governed by an *Abbot*, according to particular rules.

In this way, it is believed, the monastic system was gradually developed. It originated in rigid adherence to a manner of life which, being contrary to nature, could not permanently be maintained. Modifications were therefore introduced; and, as men love extremes, the monk in after-ages, instead of dwelling in a lonely rock and living on herbs, degenerated, in some parts of the world at least, into the most boisterous of boon companions—became, in fact, a scientific epicure and a jolly bacchanalian.

St. Antony, however, exhorted his monks rigorously to perform the duty of self-examination before retiring to rest; to despise the vanities of the world and reflect constantly upon heaven; to spend every day of their life as if they knew it to be the last; to cultivate assiduously a holy fervor; and to be at all times prepared to repel the assaults of the devil.

The principal founders of monastic orders, in the fourth, fifth, and sixth centuries, after St. Antony, were St. Pachomius, St. Basil, St. Augustine, St. Benedict, and St. Maur.

One cause for the rise of monasticism in the days of primitive Christianity was undoubtedly the persecutions to which the followers of Jesus were subjected. These persecutions were so severe and relentless that they were compelled to abandon their worldly pursuits, to deny themselves the comforts of society, and to flee for their lives into secluded places where they might be safe from the violence of the oppressor. These pious people sometimes became so much attached to the mode of life which tyranny had compelled them to adopt that when persecution ceased they still remained in retirement, and became enamoured with the advantages of solitude, and regarded it as so conducive to the development of religious character that they separated from the little bands with which they were associated as companions in tribulation, and thenceforth led the lives of hermits. Those who entertained more moderate views concerning the necessity of lonely meditation formed themselves into societies under the government of a superior, erected monasteries in picturesque localities, observed certain rules laid down by the

founder, and wore a uniform dress to distinguish them as members of that particular brotherhood. The luxury and profligacy of the Roman empire also alienated the most earnest disciples of the cross from taking their part in things around them, and drove them far from the haunts of men. But the causes that led to monasticism were many and complex. The monastery to the timid and indolent was a refuge from the storms of life, to the weak and wavering it was a prop and defense against themselves, to the fanatic it was a short and speedy way to heaven, to the ambitious it was a pedestal from which to look down on the rest of mankind, and to persons of noble temperament it was, as it seemed to them, the way to attain to counsels of perfection.

Such, it is believed, was the origin of monasticism, that gigantic system of hypocrisy and delusion which ultimately spread over Europe and wields in many countries such an influence still. It cannot, however, be denied that, among the earlier ascetics especially, there was much cordial sympathy and genuine piety, and many whose views did honor to their intellect and whose unfeigned devotion proved the honesty of their hearts. This life of seclusion, it should be remembered, was not the product of Christianity, but its adopted child. It came in from without. It was in keeping with Eastern tastes, had its ancestry in the Essenes and other similar Oriental mystics, and found its exemplars in Elijah and John the Baptist. A monastery was at first the cave of a solitary hermit; then in Lower Egypt two were together in one cell; and then in Thebald each cell contained three monks. They soon began to arrogate to

themselves the term "religious," and admission to the monastery was termed "conversion." Pride very soon became the besetting sin of the cloister. Ambition and covetousness crept in among those who had renounced the world, its pomps and vanities; sensuality assailed those who had retired, as they had hoped, to a safe distance from the temptations of the flesh; and sometimes religious melancholy and even downright insanity were induced by the loneliness and silence of the cell. Monks, as a rule, were fanatics either for orthodoxy or for heresy. They often became frenzied theologues, and listened eagerly for the rumors of polemical controversy, and rushed out into the fray not as peacemakers but as combatants. They claimed for themselves an authority above that of bishops, emperors, councils.

The growing reverence for celibacy in the fourth century aided monasticism to make its way into almost every province of the Roman empire, and enormous communities of monks were founded in rude organizations. Notwithstanding the rapid growth of monasticism in some places, it had many and grave difficulties to contend with in others. The very enthusiasm in its favor by some intensified bitterness and antagonism in others. The austerities practised in the cells, sometimes causing death, provoked popular protests, and jibes and jeers were excited by the pale faces and somber dress of the monks in the streets, while the civil power regarded with jealousy the absorption of so many of its citizens from the duties of life and from all participation of a social and political nature.

From the first there was a marked contrast between

Eastern and Western monasticism. The dreamy quietism of the East preferred silent contemplation of the unseen world to labor and toil. Its self-mortification was passive rather than active. So far as it prescribed work at all, it was more as a safeguard of the soul against the snares which Satan spreads for the unoccupied than with a view to benefiting others. Weaving mats and baskets of osiers was all that was required as a harmless way of passing the time, or of busying the fingers while the thoughts were fixed on vacancy. The soft and genial climate, too, spared the Asiatic the trouble of providing for his own daily wants and those of his brethren with the sweat of his brow. The same habit of indolent abstraction held him back from those literary pursuits which were in many instances the redeeming characteristic of the great monasteries of the West, even when they gave the rein to an abstruse and bewildering disputativeness which continually evolved materials for more disputing.

In Europe it was quite otherwise. There, even within the walls of the monastery, was the ever-present sense of the necessity and blessedness of exertion. There the monk was not merely a worker among other workers, but by his vocation led the way to enterprises of danger and difficulty. Whatever time remained over and above the stated hours of prayer and study was for manual labors of a useful kind, as farming, gardening, building, out of doors; and within the house, for calligraphy, painting, etc. The monks in Europe were the pioneers of culture and civilization as well as of religion; usually they were the advance guard of the hosts of art, science, and literature.

From this radical divergence of thought and feeling two main consequences naturally followed: a less sparing and more generous diet was a necessity for those who were bearing the fatigue of the day in a way of which their Eastern brethren could form no idea; a more exact and more minute arrangement of the hours of the day was a necessity for those who, instead of wanting to kill time, had to economize it to the best of their ability.

In the islands of the West, by their position and by other circumstances removed from immediate contact with Central Europe, the course of events was somewhat different. In the monasteries there, discipline was lax. The fervent temperament of the Celts was in itself less patient of control, less amenable to discipline. Monks living in cells apart from the monasteries were not discountenanced nor supervised in Ireland as on the Continent. The character of the monasteries there, and of their ecclesiastical organization, tended to make the monastery less dependent on its bishop. Originally the chieftains of the clan or tribe, even after its conversion to Christianity, exercised a patriarchal authority in spiritual as well as in temporal matters; and as the convent establishments grew in number and importance, the headship of them was still retained generally in the family of the chieftain, the office of the abbot, like the office of the bard, who was usually found in every Celtic monastery, being, as a rule, hereditary. This provision for the continuance of the supremacy we have explained elsewhere. The Bible in this matter does not appear to have been consulted, or if consulted, its counsels were disregarded.

The Bible.

Happiest they of human race
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and find the way;
Better had they ne'er been born
Who read to doubt, or read to scorn.

CHAPTER XXX.

THE CHURCH OF ST. PATRICK.

The Bible.

Study it carefully,
Think of it prayerfully,
Deep in our hearts let its pure precepts dwell;
Slight not its history,
Ponder its mystery—
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all-prevailing,
Trust in its promise of life evermore!

THE church of St. Patrick was from its beginning monastic, as we learn from a passage in his "Confession." But the early Irish monasticism was, as we shall see, unlike that known at a later period. It is not possible to fix the date of the first monastery in Ireland deserving of the name. A monastery was founded by Comghall at Bangor, County Down, about 540 A.D., which is the second oldest in Ireland. The name Bangor is derived from Banchor or Bane Choraídh, "The White Choir," and was originally called "The Vale of Angels," as well as "The City of the Saints."

This monastery was an abbey of regular canons, whose fame for learning spread throughout Europe, and its school, over which Carthagus presided, became so celebrated that students from all parts of the world resorted to it. When Alfred, the most renowned of all Anglo-Saxon kings, founded the University of Oxford, he procured the principal professors from this great seminary.

The special occupation of the inmates in these early schools was the study of the Scriptures. Many of these did not dwell in the monastery, but lived in their own houses with their wives or families, like other men. Many of them, at least, were men who, retiring from the common employments of the world, dedicated themselves to religious studies and devotion, and who within their own houses led stricter lives than others. In those days many went by the name of monks who were married men, had children, and possessed property. The rules of monastic life in that early day did not oblige a man to renounce either his possessions or his married state. He might possess and use both, if he pleased, without any ecclesiastical censure. These were the kind of "monks and virgins of Christ" of whom Patrick makes mention in his "Confession"—those who lived in their own houses, and only differing from other Christians by special consecration to God.

Such persons had a cottage or neighborhood meeting for prayer and Bible reading and study. These devoted disciples, "living sacrifices to Christ," rendered noble service in the evangelization of Ireland and in building up Patrick's converts in scriptural knowledge.

Patrick's "monks and virgins of Christ," married or unmarried, were of those of whom the beloved disciple writes in the Book of Revelation as constituting "the Bride, the Lamb's wife," to whom her heavenly Husband was "the chief among ten thousand and altogether lovely."

These schools were not only theological seminaries, but were also home-missionary societies. Bangor sent forth its students to all the surrounding country, where in many places there was much destitution from the poverty of the mountain soil along the Antrim coast. To the inhabitants of these parts the ministers of Bangor preached, and with them they prayed and read the Scriptures, in mountain huts, in fishermen's cottages, and often in the presence of large congregations.

These Bangor ministers supported themselves by the labor of their hands, and frequently gave assistance to the poor. This Bangor home-missionary school also founded large numbers of other institutions of its own order, preaching the gospel over extensive regions of the north of Ireland, literally without cost, and among a people who had scanty if any means of paying for it. This was one of the noble fruits of Patrick's earliest mission work. But these schools fostered also a foreign-missionary spirit. It may have been at such a school in Britain that Patrick became first imbued with a missionary spirit which led him to respond so heartily to God's call to preach to the foreign Irish pagans; and when Patrick was blessed with such success in his work, many hundreds of pious Irishmen were led both in that age and afterward to ask, Could

not we with God's blessing accomplish as much among some of the idolatrous peoples of the continent of Europe?

Though monasticism flourished in the British Isles before the mission of Augustine to England in 596, yet the Roman missionaries on their arrival received anything but a cordial welcome from their British brethren. There was a feeling of mutual distrust and hostility, because of the differences which existed in ritual, costume, etc. There was probably, as we have seen, an organized church in Britain in the fourth century. There were then many populous towns and some of the culture of a rich Roman province. The intercourse, partly commercial and partly hostile, which took place between Britain and Ireland in the third and fourth centuries could scarcely have failed to introduce Christianity into Ireland, and medieval writers state that Christianity existed in Ireland before St. Patrick. But the church which grew out of these earlier Christian efforts appears to have been principally, if not altogether, confined to the south of Ireland; the province of Munster forming an independent kingdom at this period, or at least having but little political connection with the other provinces. This church which grew up in the south of Ireland, though the offspring of the British church, must necessarily have adapted itself to the political and social organization of the country, which was altogether tribal, and, there being no walled towns, had none of the elements of municipal government which had molded the church organization elsewhere. By the subsequent conversion of the rest of Ireland by St. Patrick this organization was merely extended, not changed. The

spirit and laws of clanship, therefore, gave shape and form to the external framework of the church founded by St. Patrick. The salient characteristics of that framework are instructive and interesting.

* The church established by Patrick was *not subject to the jurisdiction of the Bishop of Rome*. The independence of the Irish church in relation to Rome continued for centuries after Patrick's time. It was not until near the end of the seventh century that any in Ireland conformed even to the Romish usages at Easter, and it was not until the end of the eleventh century that Roman rule made its way through the instrumentality of Danish invaders.

Another feature that distinguished the early Irish church was its freedom from metropolitan jurisdiction. Though the Abbot of Armagh was regarded as Patrick's successor, and as such was held in honor, he had no jurisdiction as a primate of the church. He may have been eminent in his sphere, but that sphere was limited, and not coextensive with the church. In those days there was no archbishop in Ireland, nor was there any diocesan bishop there. Each bishop, as the pastor of every church was called, acted independently of any outside episcopal jurisdiction, and was only subject in a measure to the abbot of his monastery, or in the spirit of clanship to his chieftain. There were no dioceses in the modern meaning of the word, and there were not even parishes. There was, however, as can be easily seen from this condition of things, a great multiplicity of bishops. In a famous document believed to have been written in the eighth century it is recorded that in the time of Patrick the clergy were "all bishops,

famous and holy and full of the Holy Ghost, 350 in number, and founders of churches," and "they rejected not the service and society of women." In another ancient document the number of bishops mentioned as in Ireland at this time is "seven times fifty holy bishops." Another ancient author states that "Patrick erected 365 churches and ordained 365 bishops," while another makes the number 370; but another eminent document asserts that Patrick built 700 churches and ordained 700 bishops. If Ireland had at our present writing as many bishops in proportion to its population as it had in those days, it would now have from 5000 to 10,000 bishops, according as we fix the number of its early bishops at 350 or 700. Well may an eminent historian call the episcopacy of that early period "a congregational and tribal episcopacy." Another author affirms that in towns and cities many bishops were ordained who had charge of what would now be considered contiguous parishes. Moreover, there were associations of bishops who lived together in groups of seven. One authority mentions six such groups with seven bishops in each, and in three of these groups the seven bishops were brothers, sons of one father. Another authority gives 138 such groups of seven bishops each, and in many instances the seven were sons of one father; and the same authority mentions two sets, each of 150 bishops; and two sets more of 350 bishops each, and also that Mochta, the abbot of Louth, a disciple of St. Patrick, had in his monastery and as part of his "family" there 100 bishops and 300 presbyters. It is estimated that the population of Ireland then numbered

about 200,000, and the inquiry naturally arises, Why, in this sparse population and in the rude, primitive condition of society that then existed, should the Irish church provide such an immense supply of clergy for home service, and also send them, as a "flood," over other countries?

The answer is probably this, that there was an earnest religious spirit prevalent among the people, and also a high regard for the clerical office, and there was, as a result of this, a remarkable law in the *Senchus Mor*, or *Brehon* code, which, as we have seen, St. Patrick assisted in revising—a law probably unparalleled in any other church in Christendom—a law which declared "that every first birth of every human couple, the mother being a lawful wife, belonged to the church"; and that if there were eleven or more children of whom fewer than ten were sons, the church was entitled to a second son. This was evidently a partial Christianizing of the Mosaic law, which declared that the first-born of every creature, including the first-born of man, was to be presented to the Lord and given to Aaron and his successors, as recorded in *Exodus* xiii. 2 and in *Numbers* xviii. 15. This law was no dead letter in the early Irish church, and there were no exceptions allowed in its operation. It applied to the sons of kings and chiefs as well as to the humblest in the land. In pursuance of this law, the young persons dedicated to God were put under training in the great monastic schools, which were the colleges of that time. No other Christian church in Europe claimed such rights as these as against the whole body of the laity.

It is interesting to contemplate so many persons called

bishops devoted to the services of religion, but it may be inquired, How, in the midst of so sparse a population, were they employed? Many of them were doubtless pastors of congregations, but they had comparatively no jurisdiction, as the government of the church was principally in the hands of the abbots. The Apostle Paul requires that a bishop should be "apt to teach," that he may "feed the flock" and by "sound doctrine both exhort and convince the gainsayers." It is unquestionably certain that the proper functions of a bishop in the ancient church of Ireland were regarded as those of teaching and preaching, and of giving spiritual instruction and comfort in their visits from house to house; but doubtless very many of these bishops were also engaged professionally in the communication of sacred learning in the monasteries and in the schools and colleges that sprang up around them. Some of these Irish bishops attained to such high distinction as instructors in both theology and science that great numbers of students flocked to them from all parts of Europe. Others of them were employed as scribes. The art of printing had not been invented, and it was necessary to copy the Scriptures, that copies of God's Word might be accessible to those who had become converts to the new faith; and this copying process was carried to great perfection as regards both the style of the text and its illumination. This was a work of the greatest importance and one of the most honorable in which any one could engage; and all this work, with all that pertained to the ornamentation, preservation, and protection of the sacred manuscripts, was almost exclusively in the hands of the clergy.

It must be borne in mind that the early monasteries, numbering hundreds in all in the British Islands, were Bible schools where thousands of students were under instruction. Other branches of study were pursued, but Bible knowledge especially was sought. Nearly a thousand New Testaments were required for even one of these schools, allowing one Testament to three or four students. The Scriptures also were supplied to the many churches dependent upon the monasteries; and the scribes in these monasteries supplied them all. The copying of the Scriptures reached in the Irish monasteries its greatest perfection in the beauty of the writing and in the splendor of the ornamentation. The work looked more like the work of an angel than of a man.

Almost innumerable copies of the Word of God, in Gospels, New Testaments, and in entire Bibles, were made in these monasteries, where there was a room called the *scriptorium*, or copying-room, which varied in size and in its activities as the work was more or less pressing, but in all there was a warm love for the Bible, and this prayer was often offered in these transcribing-rooms:

“Vouchsafe, O Lord, to bless this *scriptorium* of thy servants, and all that dwell therein, that whatsoever sacred writing shall be here read or written by them they may receive with understanding and bring the same to good effect, through our Lord.”

Nor was the work in these monasteries confined to copying the Scriptures—the earnest examination of the Scriptures by these students often resulted in expositions of them. These expositions became numerous and were

freely used. One of these learned students is said to have written short notes on thirteen of Paul's epistles, another wrote a commentary on the Psalms, and a third was the author of a solution of the difficulties of the Bible, which he called "The Wonders of the Scriptures." Columbanus wrote an elegant exposition of the Book of Psalms; Sedulius, a commentary on the Epistles of Paul, which was Pauline in its doctrine and excellent in its practical suggestions. Many other excellent commentaries were written in these monasteries, but only fragments of this ancient literature escaped the destructive fury of the Danes, who commenced their ravages in 795 A.D. and continued them to the end of their sway in Ireland. It is sad to think these places, and many others of greater renown, were all destroyed, many of the professors and students slain, and their books and documents burned, by pagans who lived in the surrounding districts of Britain, by Anglo-Saxon heathen, and others. The godly men who conducted these schools lived near to God, led their suffering brethren to the only Saviour for refuge and consolation, built churches and colleges, sent out ministers everywhere to preach Christ among the pagans, made and circulated thousands of copies of the Scriptures, cheered the people as they went forth to battle for their altars and their homes, prayed for their success, ministered to the wounded, directed the dying to the Lord of life, and invoked his protection upon the dear ones at home.

The bishop had in the early Irish church many other duties of a much less dignified character to discharge than in copying the Scriptures. In rank and dignity he held in

those days a position subordinate not only to the abbot of the monastery but also to its reader; and he had also to be the companion and defender of some one who was going forth on a missionary tour. St. Patrick, we are informed, was accompanied in his missionary journeys by a strong man or "champion," who had to defend him from his enemies and at times to carry him. The name of the bishop who discharged this duty for Patrick is a matter of record, and also that he got tired of his work and settled at Clogher. Life was exposed to such risks in those times, and fighting was so common, that even the clergy found it expedient to learn the art of self-defense. Monasteries, too, were obliged to have their champions and armed retainers. A bishop of our day would not likely feel at home filling such a position, and would consider it not consistent with his episcopal functions and dignity.

But we must remember that the ordination in this early church in Ireland was neither rigorous nor stringent. It was not necessary that the candidate for bishop should have been previously, as required now, a deacon or a presbyter, and one bishop was thought sufficient to confer it; nor were women excluded from the episcopate. It is stated on the most reliable authority that the form of ordaining a bishop was read over Brigit by Bishop Mel, and that she was actually ordained a bishop—a statement confirmed by her biographer, who speaks of her "episcopal and virginal chair." History makes it very evident that Irish ecclesiastics did not confine themselves to what was elsewhere regarded as regular and canonical. The English church of that day considered the Irish clergy so lax in their ordi-

nation usages that it refused to recognize them as having true orders. So persistent were they in this refusal that the synod of Cealcythe, presided over by Wilfred, Archbishop of York, passed a special canon enacting that no person of Scotie—that is, of Irish—race should be permitted to exercise his ministry in any of their dioceses, and the first reason given is, “because it was uncertain whether, or by whom, they had been ordained.” It was even doubtful whether they had been ordained at all.

Another feature of the early church in Ireland was that its chief functionaries succeeded one another, not by election, but by a hereditary law. It should be remembered that the real rulers were the abbots or “coarbs” as they were called, the principals of the monasteries. These abbots were sometimes presbyters and sometimes only laymen. These exercised almost absolute jurisdiction, and the bishops were in complete subordination to them. Even when the head of a monastery was a woman the bishops and other clergy were subject to her. The heads of the principal monasteries formed a council who debated questions and spoke the voice of the church; so it is evident, from all points from which this question is considered, that the coarbs were the true heads of the church. We have seen that the succession of these coarbs was determined by a hereditary principle. This becomes evident when we refer again to the way in which a monastery was founded.

On that occasion a portion of land, or in some cases a royal fort, was made over by the head of the tribe to which it belonged to the founder, who was usually connected

with the same tribe. The abbacy or headship of that monastery was retained in the family of the founder, and the abbot was provided from among its members. When a vacancy occurred it was filled either from the direct line of the founder's kin, or, when that failed, a successor was taken from a collateral branch. For many generations the coarbs were the lineal descendants of the family that had given the original endowment. Free election of the abbot by the community was thus quite unknown, and the abbot was often not a bishop but a presbyter or a layman. In the case of Kildare the coarbs were always females, and in one instance the coarb of Armagh was a female. It was the abbot that inherited the rights of chieftainship and property, and who was therefore the important personage in the ecclesiastical community. Hence it were easier to get a correct list of the abbots than of the bishops. The bishop or bishops, for there was often more than one bishop connected with a monastery, were in subjection to the abbot and did not necessarily succeed each other according to our modern notions of episcopal succession. There were frequent breaks in the chain. In the attempt to trace St. Patrick's successors, many of the persons mentioned are called abbots, some are called bishops, some are called coarbs, but there is nothing in the abbot or coarb to indicate whether the personage so designated was a bishop, a presbyter, or a layman. Hence there can be no continuous catalogue of successive bishops of Irish sees from Patrick to the present time. The synod of Cealcythe, in England, so regarded the succession of Irish bishops, and therefore excluded them from

their dioceses; and St. Bernard, in his *Life of Malachi*, tells us how the Irish bishops were regarded on the Continent. "There had been introduced," he says, "by the diabolical ambition of certain people of rank, a scandalous usage whereby the Holy See (Armagh) came to be obtained by hereditary succession. For they would allow no persons to be promoted to the bishopric except such as were of their own tribe and family. Nor was it for any short period that this succession had continued, nearly fifteen generations having been already exhausted in this course of iniquity." The same authority mentions that before the time of Celsus eight of these coarbs or successors of St. Patrick in Armagh were married and not in orders—only laymen. The law of succession throughout Ireland was the same everywhere as at Armagh.

The predominant feature of the early Irish church was its monasticism in its primitive type. This was its most essential and fundamental quality, which dominated and colored everything. It was the keystone in the arch of its ecclesiastical order, the most distinctive note of its life. The whole clergy was embraced within the fold of the monastic rule. Through the abbots, who were the real heads and rulers of the Irish church, the whole church was brought under the control of monasticism, molded to its forms, and leavened by its spirit. But the primitive church of Ireland was as unique and peculiar in its monastic system as we have found that it was in other things.

It is evident from Patrick's own writings that monasticism existed in the Irish church in his day. Patrick probably acquired his idea of this peculiar polity of the church

from his brethren in Britain, and made it tributary to his work and also conformable with the social condition of the country.

The primitive Irish monastery seems to have been in some respects unique. As a building it was rude and simple. Some chief gave the site, which was often on the edge of a forest and had to be cleared of the trees. This clearing process was done by monks who learned to be expert with the ax, and who often went round with one slung over the shoulder. The church, or study, or house of prayer, or by whatever name it was called, was rarely built of stone, and generally of wood or wattles. Stakes were driven into the ground a foot or two apart; rods or wattles were woven between the stakes after the manner of basket-makers; moss was stuffed between the wattles, and the whole was plastered with clay. Stone belfries in the shape of round towers, as a protection for monks and their valuables, were erected when the Danes began to ravage the country and to burn the wattled or wooden houses. In this rude monastery there was a common room in which they took their meals, and off this was a kitchen. The monastery was generally built near a stream of water, beside which the monks built their mill and a kiln for drying corn. Grouped around the central building were the huts, each by itself, in which each monk lived apart. These huts were usually constructed as the main building. A rampart or circular inclosure made of earth or stone was erected for shelter and protection around the whole group of huts. The huts varied in number, as accommodations were needed for monks and pupils, but few groups num-

bered less than one hundred and fifty. But the number often rose to several hundred, and sometimes would rise to thousands. There was no limit to the accommodations, for whenever a new pupil arrived he would go to the neighboring wood, cut down some wattles, and construct his hut in a few hours. The students' rooms of those days were very different from those in which many of the students of the present day luxuriate. Yet it was in such huts, scarcely high enough for a man to stand erect, with no light but what entered by the door, and with no table but the knee, on which a book could rest, that the beautiful Irish manuscripts which are prized so highly in Trinity College, Dublin, and in the British Museum, London, were written and illuminated.

It may be asked, How were these monks sustained, where did they find support in a country so poor as Ireland must then have been?

Their mode of life was simple and abstemious. A simple rough garment, a little coarse bread made from the corn grown on the patch of ground which their own hands cultivated, an egg from the fowl they kept, a few watercresses, and some water satisfied the demands of nature and solved the problem of living. We are told that Erc, one of Patrick's disciples, lived beside the river Boyne, kept a flock of geese, and that half of one of their eggs sustained him for twenty-four hours. When anything more was required than was supplied by their own resources, it was obtained gratuitously from the neighborhood. The wants of several students were often thus supplied.

These primitive Irish monasteries were, however, largely

self-sustaining. Persons of almost every trade and profession were found within them. In the "household" of St. Patrick we read not only of the judge and the scribe, the reader and the singer and the bell-ringer, but of monks who devoted themselves to labor with their hands, following husbandry in the fields or mechanical employment within doors. We read also of the poet and the brewer and the woodsman and the helmsman, of the cook and the chamberlain and the shepherd and the miller and the charioteer and the smith, and many other artificers, all of whom were monks. The society and service of women also were utilized in the early period of the Irish monastery. The monks were not bound to shun intercourse with them, but profited by their society and ministrations. There were many women there, like Patrick's own sister Lupait, who employed their skill in embroidery and in the general service of the brotherhood.

These facts put a very modifying phase on the monastic institutions of the early Irish church. They demonstrate that the social, industrial, and educational spirit dominated them more fully than the monastic. Indeed they should be described more as industrial colonies devoted to the cultivation of learning and the useful arts and also to religion. They somewhat resembled the Shaker communities in the United States. One of these schools had seven streets of huts occupied by foreigners in the first half of the eighth century.

The course of instruction included twelve years, eight of which were devoted to reading and writing the grammar of the Irish language, the laws of the privileged classes, be-

sides vaticination, etc., the phenomena of nature, the elements of philosophy, historical topography, and learning by heart about two hundred and seventy tales and a number of poems and the secret language of the poets. The ninth and tenth years were devoted to composition of various kinds of poetry. The eleventh year was employed in composing fifty major and fifty minor specimens of verse requiring the use of four kinds of meter. The studies of the twelfth year consisted in the composition of six orations and the study of the art of poetry according to the precepts of four different authors.

Whatever may have been the character of the teaching or the value of the outcome, it is the earliest example of the cultivation of any vulgar language in Europe. The head-master of a school was obliged to go through the course just indicated, as well as to know Latin and "from the Ten Commandments to the whole of the Scriptures."

Such a school was connected with a *cœnobium*—monastery—and had usually six teachers. The lowest of these taught the students to recite the Psalms. The second taught the course of native literature just described up to the end of the tenth year. The third taught the art of poetry and whatever pertains to the expression of the emotions and the finer feelings. The fourth master taught Latin, arithmetic, and the elements of astronomy and geography. The fifth master was professor of divinity, and the sixth was the head-master, who was supposed to know the whole course, both profane and sacred.

Patrick probably founded several schools of the class we have described. The students were called monks be-

cause they led a secluded life. But a young monk in the fifth century was a very different man from an old monk in the twelfth century. He was in the years of which we write a young man preparing to become a missionary. His head was shorn over the forehead, and he wore a dress peculiar to his class. Patrick did not allow such men to take their rest. They must prepare for work in the world, and, when prepared, go forth into the great field to sow and reap for the Master.

Patrick often visited these schools, which ought not to be called monasteries. Their regulations were very different from those of the institutions that are designated monasteries in succeeding ages. They were little else than would now be prescribed in a college where the inmates are required to support themselves. The great design of these monastic schools was by communicating instruction to train up men for the work of the ministry. They were, in fact, the seminaries of the church both in North Britain and in Ireland, and when Patrick found men in these schools qualified to preach—in other words, to tell the simple story of the cross to poor ignorant pagans—he ordained them as a matter of necessity. He was a bishop in this sense, that he was the church's superintendent—he had on him "the care of all the churches" as they were organized; but there is no evidence to show that he ever was the pastor of more than one church, or that he had a diocese and an array of clergy under him.

The condition of things was peculiar. The success of Patrick as a missionary was something wonderful, and

he did in these extraordinary circumstances what no man would be justified in doing in an ordinary settled condition of things. The church that grew up under his labors was monastic in its character, and yet its monastery was not the abode of the "monk," as that word is understood by us now. It was the resort of the missionary—his study, where he prepared for preaching the gospel. It may have been at first a refuge from enemies, or a resort for prayer.

This monastery developed, as converts increased, into a school, college, or church. It became the fixed abode for studious men—a religious center where the people flocked for worship, teaching, and consolation. And in course of time a town grew up, along whose streets houses were built for schools and seminaries for preparing young men to preach the gospel.

One other peculiarity of this early church must be noted. The whole church was under the rule of the monks, and the monks in turn, and the whole monastic system, were dominated and modified by the spirit of clanship which then reigned supreme over Irish society. The monasteries were indeed only clans, reorganized under a religious form; and from this resulted the extraordinary number of their inhabitants, which were counted by hundreds and thousands, and their influence and productiveness, which were still more wonderful.

These Irish monasteries were famous for the service rendered by them to the cause of education, and for their service as centers and sources of missionary enterprise. The youth of the tribe were sent to these monasteries, as

educational establishments where they received a secular education and were trained to monastic life. Besides the monks, each institution had a body of young people who became inmates for the purposes mentioned, and the number of these, even in the smaller institutions, was usually fifty, and in the larger a much greater number. To these institutions not only the better classes in Ireland resorted, but even the middle classes and nobility of England sent their sons to be educated. They resorted thither to study the Word of God, to practise the duties of monastic life, and to devote themselves to the study of general literature, going for this purpose from one master's cell to another.

Not only from Britain did students flock to these Irish schools, but from all parts of Europe, so great was the repute for learning which Ireland obtained, and so great her fame for ardent, independent thought.

Nor were these Irish monasteries more renowned for their seminaries of learning than for the missionary enterprise which they inspired—for the bands of great missionaries whom they sent forth, who carried their peculiar type of Christianity to Scotland, England, and over the broad continent of Europe. This showed the vitality and vigor of the religion possessed by this primitive Irish church. It was her own kindred, too, across the channel on the opposite coasts and islands of North Britain that first awoke her sympathy and to whom she first sent her sons with the tidings of salvation. It is said that her first missionary was Brendan, who at his ordination was greatly impressed with the words of our Lord in Luke xviii. 29, and that he resolved to live in the spirit of them. The

words are these: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." He accordingly went to the Western Islands, and planted these primitive monasteries there and through Scotland and the surrounding isles, as Columba did afterward; others following them and doing a similar work—evangelizing Cantyre and settling in Iona, and from that as a basis of operation evangelizing the Northern Picts and establishing a thousand institutions like that of Iona, so that it has been said that, were bonfires kindled on a winter night on the hills adjacent to the institutions which these missionaries founded, there would be a complete chain of lights visible one to another from the Humber to the Orkneys, and from Aberdeenshire to the remotest of the Hebrides. But these missionaries carried the gospel to the Continent—to Switzerland and Italy; some of them labored among the East Angles, and afterward in France; others in Bavaria, Friesland, and Westphalia. But the story of these missions is too long, and is not included in the purpose for which this book is written; enough, however, has been unfolded to show what vast results may follow the sowing of the seed of God's Word in one mind, even though that mind may appear very unpropitious soil, and though that seed may lie dormant for many years. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

CHAPTER XXXI.

CONCLUSION.

The Bible

. . . Stands like the cerulean arch we see,
Majestic in its own simplicity;
Inscribed above the portals from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Shine the soul-quickenings words—
“Believe and live.”

IN concluding this sketch of the church founded by St. Patrick we must not omit to state that while monasticism as then practised was very different from what it afterward claimed as its peculiarities, so also was it in the case of the bishops.

Bishop and presbyter were undoubtedly originally but different names for one office, and the distinction between them was a matter of human arrangement; the superiority of the former over the latter was developed after the days of the apostles “little by little,” and in some countries more slowly than in others. The primitive relation of presbyter and bishop was interchangeable. As the former was of Jewish origin and presided over Jewish communities, so the latter was of Gentile origin and presided over Gentile

communities; and when the distinction between Jewish and Gentile communities began to fade away, the two sets of offices, fulfilling as they did analogous functions, were regarded as having equivalent rank. This point has been conceded by almost all important writers upon the subject in both ancient and modern times.

According to the eminent Dr. Lightfoot, that great historian of the Church of England, in the beginnings of Christianity the Episcopalian bishop and the Presbyterian elder not only walked under the same umbrella, but walked under the same hat—they were the same individual. In no other way is the constitution of the old Irish church as founded by St. Patrick capable of explanation. It is asserted by two recent writers that Patrick was constituted a bishop in Ireland; but by whom he was ordained, or in what circumstances, is not explained; and who his ordainers were, or what was their canonical right to officiate, nobody can now say. And although we have it from himself that Patrick was a bishop, there is no historical evidence whatever as to the time, place, persons, or circumstances under which he was ordained. Who, therefore, can prove that his ordination was canonical, or that he was ordained at all? The diocesan bishop was a growth from a primacy of influence based upon merit and local advantages into a primacy based upon a theory founded on a series of historical assumptions. This growth is the sole basis of the historic episcopate, and to claim that diocesan episcopacy originated in the apostolate of the Saviour is one of the sublime religious farces that sometimes take hold upon men, and which a portion of credu-

lous humanity accepts as a fact. This would constitute a religious wonder, were it not remembered that there was a dispute among the immediate disciples of Jesus who should be the greatest. The historic episcopate is a personal pious opinion which has no historic value. The local church up to nearly the close of the second century preserved much of its primitive usages; traces of a written liturgy then are scanty and vague. The Lord's Supper and the "love-feast" were observed in close affinity. Infant baptism had not wholly displaced immersion. The bishop was not yet sharply distinguished from the presbyter, nor the presbyter and deacon from the lay brother. But the lowering of the average tone of piety among the laity threw into stronger relief the virtues of the clergy, and enabled them with a good show of justice and necessity to claim exclusive possession of powers which had originally been shared by all male members of the church.

The early Irish church undoubtedly had peculiarities without parallel in other churches. In various important particulars no modern church can claim to resemble it or reproduce it. As Patrick stands out by himself in history, as a personality distinct and peculiar in some respects from all other persons, so was the church which through his agency was organized and established in Ireland one that differed in some of its aspects from all other churches. It was not Romish either in its teaching or in its government. It is most likely that Patrick did not trouble himself much about the framework of the church, or what the church might be denominated. What were his views on church polity is very uncertain. He probably esteemed it

his great work to preach the gospel and to make converts to the Christian faith.

Ireland, we read, was in Patrick's day full of "village bishops." In one county, that of Meath, there were nearly thirty bishops; at one period there were three hundred bishops in the kingdom: so we may reasonably conclude that parochial bishops were the only ones known to the primitive Christianity of Ireland. Every parish was a diocese, and the pastor of every church was a bishop.

Patrick, as we have seen, had many young men as students and helpers. They were in this way trained for missionary work. It was not necessary to send them far away to be educated. Ireland itself was then the great seat of learning. Anglo-Saxons flocked to Ireland as to the great mart of learning, and this is the reason why we find this saying so often in English writers, "Such an one was sent over into Ireland to be educated." It had in this excited the envy of England, and gave rise to the sarcastic question of an English abbot, "Why should Ireland, whither students are transplanted in troops by fleets, be exalted with such unspeakable advantages?"

The rapid extension and singular prosperity of the early Irish church are to be attributed in no small degree to its freedom from foreign control and to the simplicity of its system of church government. Bishops, as all preachers and pastors were then usually called, were appointed without consulting any one outside of Ireland. In things spiritual and ecclesiastical its church refused obedience to any civil or spiritual power, holding that the Lord Jesus is the sole King and Head of his church.

The principal features of the church organized by Patrick were therefore in many respects quite unique. The men whom he ordained and sent forth were more like our evangelists, going everywhere preaching, organizing churches, administering the sacraments, and doing from necessity whatever was necessary to be done. It was necessary to have a strong force of evangelists, missionaries, traveling preachers, and superintendents of schools in the field, and Patrick thought it important that they all should be on an equal footing with himself. He called himself, as we have said, bishop, and these all were bishops. His rule was to place over every church a pastor who was in office equal to himself. Hence a reliable historian says that Patrick founded three hundred and sixty-five churches and placed over them three hundred and sixty-five bishops. These bishops, however, were evangelists as well as pastors, going round preaching, gaining converts, and gathering these converts into churches. Patrick must have exercised a very great influence over the Irish church. He had a splendid gift of management. He was able to keep all the forces at work, and the church grew, extended, and became a vast power not only in Ireland, but in the world.

Thus the work of church extension, commenced on a large scale by Patrick, was carried on by faithful followers until, before the beginning of the ninth century, the whole land had been studded with churches, colleges, and scriptural schools, and Irish Christians were famous over Europe for learning, piety, and missionary zeal. Ireland was regarded at this period throughout Europe as the great

school of the West and an isle of saints. There is no indication in Patrick's writings that he recognized any authority in creeds, however venerable, nor in councils, though composed of many hundreds of the most godly men. He does not call any special attention to that part of his "Confession" which evidently contains his creed. It stands with the same claims to respect as the account of his conversion, of his missionary call to Ireland, of his strong desire to save men, or of God's frequent answers to his prayers. His great appeal was to Scripture. Promises, commands, prohibitions, heart exercises, prayers, the condition of men around—all these things and many others stirred up Patrick not to refer to councils or ancient creeds but to Scripture. His own views and sentiments regarding the Bible are evidently expressed in the following paragraph, of a very ancient date; whether it emanated from the pen of Patrick or not is uncertain:

"One of the noble gifts of the Holy Spirit is the divine Scripture, whereby every ignorance is enlightened, every earthly distress is comforted, every spiritual light is kindled, and every weakness is strengthened. For it is through the Holy Scripture that heresies and schisms are cast forth from the church. In it is found perfect counsel and fitting instruction by each and every grade in the church. For the divine Scripture is a mother and gentle nurse to all the faithful ones who meditate upon it, and consider it, and are nurtured until they are chosen sons of God through its counsel."

It is undoubtedly true that several old pagan customs and superstitions were allowed, and only modified to Christian

uses, and that the monastic spirit which from the first seemed to be a prominent element in the Irish church was a leaven essentially at variance with New Testament Christianity; and these defects worked toward the deterioration of the Irish church soon after the death of Patrick, causing her to become less evangelical and more superstitious, and to relapse into many of her old pagan ways, and this in proportion as she came under Roman domination; and among the native Irish to this day many of the old pagan observances continue. From the very start, Christianity was in many cases only paganism baptized; the very fact that whole clans and even tribes followed the lead of their chiefs and were baptized as persons who renounced paganism and accepted Christianity demonstrates that mere formalism prevailed among vast numbers of these converts—in name Christian, but in knowledge and often in practice only pagan. The tendency, also, to a belief in miracles performed by the monks and some of the “saints” shows how the leaven of paganism still continued to work among the people. Patrick, in his genuine writings, never hints at possessing miraculous powers, but the monks who centuries after his death wrote biographies of him represented him as an adept in the performance of all kinds of miracles and wonders. Many of these monks also retained much of the passionate, revengeful, implacable spirit that has always characterized the Celtic race, and which sometimes so dominated their lives that pitched battles were fought between monasteries, in which many were slain; and synods were held in which the members appeared as armed men, and often severe deadly struggles occurred before controversies were settled. In the carrying out of

the erroneous adage that we may do evil that good may come, the monks did not hesitate to equivocate, deceive, and lie, if by such conduct they could gain their end. They did not seem to think that Christianity required them to live truthful, honest, upright lives, and to pursue "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, and whatsoever things are lovely." Into this low condition did Irish Christianity gradually lapse as the years passed after Patrick's death, and as paganism regained its foothold and Romanism increased in its domination. The heads of the monasteries in time came to wield an immense influence, and that influence, it could easily be shown, was so used as to inflict an irreparable injury on the best civil interests of Ireland. Princes and kings were compelled to cultivate their good-will, and dared not thwart the wishes of the heads of the monasteries, who controlled the people east and west, north and south. These monks in time wrought desolation in the land and prepared it for the crushing heel of Rome.

It seemed for a time, during Patrick's day and for some time afterward, as if the course of the world's history was to be changed, and as if Celtic and not Latin Christianity was to mold the destiny of the churches of the West. This was one of the greatest changes this world has ever seen. And be it remembered that all these magnificent results were brought about by the labors of missionaries who could trace historically their Christian faith to the conversion of that herdboy Patrick on the side of that Slemish mount.

Beautiful Ireland, gem of the sea! once the resort of students, the home of scholars, the abode of poetry, the

nursery of orators, the light of Europe, the isle of saints—and that, thou wouldst have continued to be, had the church of St. Patrick never been overthrown.

Such is a brief story of St. Patrick, whose name, after the lapse of fourteen hundred years, is as fresh as the shamrock and as green as the emerald.

Erin's Old Song of Peace.

O'er the green hills of Erin
The old winds wander on,
In calm or storm still singing
The song of ages gone;
Sweetly that song is swelling,
In strains all soft and low,
The hymn of holier ages,
The psalm of long ago—
Peace, peace, from God to men,
Good-will, good-will. Amen!

Through the green vales of Erin
Pours the glad lay of love—
The love that passeth knowledge,
Descending from above;
The love of Him who bought us,
And sought us in our sin;
The long-shut gate who opens,
And bids us enter in.
Peace, peace, from God to men,
Good-will, good-will. Amen!

Through the blue skies of Erin
The mighty melody
Steals, with its glorious tidings
Of all things true and free;
Of chains forever broken,
Of life and freedom won;

The sighs of exile ended,
Captivity undone.
Peace, peace, from God to men,
Good-will, good-will. Amen!

Bright hills of ancient Erin,
Grow brighter, balmier still;
And with your mellow music
The listening valleys fill—
The heaven-begotten music,
Whose cadences are peace,
Whose chimes of soothing sweetness
Shall never, never cease.
Peace, peace, from God to men,
Good-will, good-will. Amen!

Fair peaks of emerald Erin,
See Scotland's glens afar,
Gleaming across the ocean,
Beneath the same dear star!
One star o'er both is gleaming,
One hope to both is given,
One love o'er both is bending—
The pardoning love of Heaven!
Peace, peace, from God to men,
Good-will, good-will. Amen!

They greet each other gladly,
These island sisters fair;
And with each other freely
The heavenly tidings share.
True daughters of the ocean,
Each clasps the other's hand,
To give and take the welcome
Of the one Fatherland.
Peace, peace, from God to men,
Good-will, good-will. Amen!

Though Tara's harp lies broken,
And Tara's halls are dumb,

Though Tara's minstrel voices
Are silent as the tomb,
A sweeter harp is swelling
Through Erin's pensive skies,
And truer bards are chanting
The song that never dies—
Peace, peace, from God to men,
Good-will, good-will. Amen!

Round the old manger-cradle
We gather hand in hand;
Beneath one Cross we shelter;
Upon one Rock we stand;
One holy faith is knitting
The kindred West and East;
One Christ the blessed center;
One table for our feast.
Peace, peace, from God to men,
Good-will, good-will. Amen!

One Pilot through the breakers,
One port to all is given;
One love our hope and refuge—
The boundless love of Heaven!
'Tis love to man the sinner,
Free love to earth undone;
The love that knows no quenching—
The love of God's dear Son.
Peace, peace, from God to men,
Good-will, good-will. Amen!

One everlasting gospel
Shines out before our eyes,
One temple and one altar,
One perfect Sacrifice!
O sons of men sore-burdened
With sin's oppressive load,
Of Erin and of Scotland,
"Behold the Lamb of God!"
Peace, peace, from God to men,
Good-will, good-will. Amen!
HORATIUS BONAR.

CHAPTER XXXII.

THE "CONFESSION" OF ST. PATRICK.

Memorials of the Dead.

We gather up with pious care
What happy saints have left behind,
Their writings in our memory bear,
Their sayings on our faithful mind.

Their works which traced them to the skies
For patterns to ourselves we take,
And dearly love and highly prize
The mantle for the wearer's sake.

C. WESLEY.

THE avowed object of the "Confession" was to show why Patrick felt called to preach the gospel to the Irish people; to declare that he was not sent by man, but by the Lord; to furnish evidence that God had approved of his mission and labors; to record some of his experiences; to "make known God's grace and everlasting consolation, and to spread the knowledge of God's name in the earth. He wished in his old age to leave it on record after his death for his sons whom he had baptized in the Lord." The "Confession" has an honest face and good credentials. Neither it nor either of his other writings is entirely free from errors, but all are scriptural in their general character.

There are no quotations from the "fathers," but many from the inspired writings. They all abound in simple statements of gospel truth. The Scriptures are treated with deep reverence as infallible and sufficient, and no authority is appealed to but that of the written Word. The true coin is distinguished from the cheap counterfeit, and by these ancient documents we are guided to some knowledge of the life, the labors, and doctrines of Patrick.

Whoever adopts the religion of Patrick will go to the Word of God as the only authority in matters of faith, and the only source of light to guide him in the way of life. It was the principles of the Bible alone that controlled him in the labors that made his name renowned, and that made him one of the noblest Christian missionaries our world has ever seen.

THE "CONFESSION" OF PATRICK.

I.

"Patrick, a sinner, the rudest and least of all the faithful, and most contemptible to very many, had for my father Calpornius, a deacon, a son of Potitus, a presbyter, who dwelt in the village of Bannavem Taberniæ, for he had a small farm hard by the place where I was taken captive. I was then nearly sixteen years of age. I did not know the true God; and I was taken to Ireland in captivity with so many thousand men, in accordance with our deserts, because we kept not his precepts, and were not obedient to our priests who admonished us for our salvation.

"And the Lord brought down upon us the wrath of his

indignation, and dispersed us among many nations, even to the end of the earth, where now my littleness is seen among foreigners. And there the Lord opened (to me) the sense of my unbelief, that, though late, I might remember my sins, and that I might return with my whole heart to the Lord my God, who had respect to my humiliation, and pitied my youth and ignorance, and took care of me before I knew him and before I had wisdom or could discern between good and evil, and protected me, and comforted me as a father does a son.

"2. Wherefore I cannot keep silent—nor is it indeed expedient (to do so)—concerning such great behests and such great favor as the Lord has vouchsafed to me in the land of my captivity; because this is our recompense (to him), that after our chastening or knowledge of God we should exalt and confess his wonderful works before every nation that is under the whole heaven.

"Because there is no other God, neither ever was, neither before, nor shall be hereafter, except God the Father, unbegotten, without beginning; from whom is all beginning; upholding all things, as we have said; and his Son Jesus Christ, whom indeed, with the Father, we testify to have always been, before the origin of the world, spiritually with the Father; in an inexplicable manner begotten before all beginning; and by himself were made the things visible and invisible; and was made man; (and) death having been vanquished, was received into the heavens to the Father.

"And he has given to him all power above every name of those that are in heaven, on earth, and under the earth,

that every tongue should confess to him, that Jesus Christ is Lord and God, in whom we believe, and expect (his) coming, to be ere long the Judge of the living and of the dead, who will render to every one according to his deeds. And he hath poured upon us abundantly the Holy Spirit, a gift and pledge of immortality, who makes the faithful and obedient to become sons of God and joint heirs with Christ; whom we confess and adore—one God in the Holy Trinity of the sacred name.

“For he himself has said by the prophet, ‘Call upon me in the day of thy tribulation, and I will deliver thee, and thou shalt magnify me.’ And again he saith, ‘It is honorable to reveal and confess the works of God.’

“3. Although I am in many respects imperfect, I wish my brethren and acquaintances to know my disposition, that they may be able to comprehend the wish of my soul. I am not ignorant of the testimony of my Lord, who witnesses in the psalm, ‘Thou shalt destroy those that speak a lie.’ And again, ‘The mouth that believeth killeth the soul.’ And the same Lord says in the gospel, ‘The idle word that men shall speak, they shall render an account for it in the day of judgment.’ Therefore I ought earnestly, with fear and trembling, to dread this sentence in that day, when no one shall be able to withdraw himself or to hide, but we all together shall render an account of even the smallest of our sins before the tribunal of the Lord Jesus.

“Wherefore I thought of writing long ago, but hesitated even till now; because I feared falling into the tongue of men; because I have not learned like others who have

drunk in, in the best manner, both law and sacred literature in both ways equally, and have never changed their language from infancy, but have always added more to its perfection. For our language and speech is translated into a foreign tongue.

"4. As can be easily proved from the drivel of my writing, how I have been instructed and learned in diction; because the wise man says, 'For by the tongue is discerned understanding and knowledge and the teaching of truth.' But what avails an excuse, (although) according to truth, especially when accompanied with presumption? Since, indeed, I myself now, in my old age, strive after what I did not learn in my youth, because they prevented me from learning thoroughly that which I had read through before. But who believes me although I should say as I have already said? When a youth, nay almost a boy in words, I was taken captive, before I knew what I ought to seek, or what I ought to aim at, or what I ought to avoid. Hence I blush to-day, and greatly fear to expose my unskilfulness, because, not being eloquent, I cannot express myself with clearness and brevity, nor even as the spirit moves, and the mind and endowed understanding point out.

"But if it had been granted to me even as to others, I would not, however, be silent, because of the recompense. And if, perhaps, it appears to some that I put myself forward in this matter with my ignorance and slower tongue, it is, however, written, 'Stammering tongues shall learn quickly to speak peace.' How much more ought we to aim at this—we who are the 'epistle of Christ' for salva-

tion even to the end of the earth—and if not eloquent, yet powerful and very strong—written in your hearts, ‘not with ink,’ it is testified, ‘but by the Spirit of the living God’!

“5. And again the Spirit testifies, ‘and husbandry was ordained by the Most High.’ Therefore I, first a rustic, a fugitive, unlearned, indeed not knowing how to provide for the future—but I know this most certainly, that before I was humbled I was like a stone lying in deep mud; and He who is mighty came, and in his own mercy raised me and placed me on the top of the wall.

“And hence I ought loudly to cry out, and return also something to the Lord for his so great mercies, here and in eternity, which benefits the minds of men cannot estimate. But, therefore, be ye astonished, both great and small, who fear God. And ye rhetoricians who do not know the Lord, hear and examine: who aroused me, a fool, from the midst of those who appear to be wise, and skilled in laws, and powerful in speech and in every matter? And me—who am detested by this world—he has inspired me beyond others (if indeed I be such), but on condition that with fear and reverence and without complaining I should faithfully serve the nation to which the love of Christ has transferred me, and given me for my life, if I should be worthy; that, in fine, I should serve them with humility and in truth.

II.

“In the measure, therefore, of the faith of the Trinity, it behooves me to distinguish, without shrinking from dan-

ger, to make known the gift of God and his everlasting consolation, and without fear to spread faithfully everywhere the name of God, in order that after my death I may leave it as a bequest to my brethren and to my sons, whom I have baptized in the Lord—so many thousand men. And I was not worthy that the Lord should grant this to his servant; that after going through afflictions and so many difficulties, after captivity, after many years, he should grant me so great favor among that nation, which when I was yet in my youth I never hoped for nor thought of.

"But after I had come to Ireland I daily used to feed cattle, and I prayed frequently during the day; the love of God and the fear of him increased more and more, and faith became stronger, and the spirit was stirred; so that in one day I said about a hundred prayers, and in the night the same; so that I used even to remain in the woods and in the mountain; before daylight I used to rise to prayer, through snow, through frost, through rain, and I felt no harm; nor was there any slothfulness in me, as I now perceive, because the spirit was then fervent within me.

"And there indeed, one night in my sleep, I heard a voice saying to me, 'Thou fastest well; fasting so, thou shalt soon go to thy country.' And again, after a very short time, I heard a response saying to me, 'Behold, thy ship is ready.' And it was not near, but perhaps two hundred miles away, and I never had been there, nor was I acquainted with any of the men there.

"7. After this I took flight, and left the man with whom

I had been six years; and I came in the strength of the Lord, who directed my way for good; and I feared nothing till I arrived at that ship. And on that same day on which I arrived the ship moved out of its place, and I asked them, the sailors, that I might go away and sail with them. And it displeased the captain, and he answered sharply, with indignation, 'Do not by any means seek to go with us.' And when I heard this I separated myself from them in order to go to the hut where I lodged.

"And on the way I began to pray, and before I had ended my prayer I heard one of them, and he was calling loudly after me, 'Come quickly, for these men are calling you.' And immediately I returned to them, and they began to say to me, 'Come, for we receive you in good faith; make friendship with us in whatever way you wish.' And in that day I accordingly disdained to make friendship with them, on account of the fear of God. But in very deed I hoped of them that they would come into the faith of Jesus Christ, because they were heathen. And on account of this I clave to them. And we sailed immediately.

"8. After three days we reached land, and for twenty-eight days we made our journey through a desert. And food failed them, and hunger prevailed over them. And one day the captain began to say to me, 'What is it, O Christian? You say that God is great and almighty; why, therefore, canst thou not pray for us, for we are perishing with hunger? For it will be a difficult matter for us ever again to see any human being.' But I said to them plainly, 'Turn with faith to the Lord my God, to

whom nothing is impossible, that he may send food this day for us in your path, even till you are satisfied, for it abounds everywhere with him.' And God assisting, it so came to pass. Behold, a herd of swine appeared in the path before our eyes, and my companions killed many of them, and remained there two nights, much refreshed. And their dogs were filled, for many of them had fainted and were left half dead along the way. And after that they gave the greatest thanks to God; and I was honored in their eyes.

"9. From that day forth they had food in abundance. They also found wild honey, and offered me a part of it. And one of them said, 'It has been offered in sacrifice.' Thanks to God, I consequently tasted none of it. But the same night while I was sleeping and Satan greatly tempted me, in a way in which I shall remember as long as I am in this body. And he fell upon me like a huge rock, and I had no power in my limbs save that it came to me into my mind that I should call out 'Helias.' And in that moment I saw the sun rise in the heaven; and while I was crying out 'Helias' with all my might, behold, the splendor of that sun fell upon me and at once removed the weight from me. And I believe I was aided by Christ my Lord, and his Spirit was then crying out for me; and I hope likewise that it will be thus in the days of my oppression, as the Lord says in the gospel, 'It is not you that speak, but the Spirit of your Father which speaketh in you.'

III.

“10. And again after many years I was taken captive once more. On that first night, therefore, I remained with them. But I heard a divine response saying to me, ‘But for two months thou shalt be with them,’ which accordingly came to pass. On that sixtieth night the Lord delivered me out of their hands.

“Even on our journey he provided for us food and fire and dry weather every day, till on the fourteenth day we all arrived. As I stated before, we pursued our journey for twenty-eight days through the desert, and the very night on which we arrived we had no food left.

“And again, after a few years, I was in the Britains with my parents, who received me as a son, and earnestly besought me that now, at least, after the many hardships I had endured, I would never leave them again. And then I saw indeed, in the bosom of the night, a man coming as it were from Ireland, Victorious by name, with innumerable letters, and he gave one of them to me. And I read the beginning of the letter containing ‘The Voice of the Irish.’ And while I was reading aloud the beginning of the letter, I myself thought indeed in my mind that I heard the voice of those who were near the wood of Foclut, which is close by the western sea. And they cried out thus as if with one voice: ‘We entreat thee, holy youth, that thou come and henceforth walk among us.’ And I was deeply moved in my heart and could read no farther, and so I awoke. Thanks be to God that after very many years the Lord granted to them according to their cry!

"11. And on another night, I know not—God knows—whether in me or near me, with most eloquent words, which I heard and could not understand, except at the end of the speech, one spoke as follows: 'He who gave his life for thee is he who speaks in thee,' and so I awoke full of joy. And again I saw him praying in me, and I was as it were within my body, and I heard above me, that is, above the inner man, and there he was praying mightily with groanings. And meanwhile I was stupefied and astonished, and pondered who it could be that was praying in me. But at the end of the prayer he so spoke as if he were the Spirit. And so I awoke and remembered that the Apostle says, 'The Spirit helps the infirmities of our prayers. For we know not what we should pray for as we ought, but the Spirit himself asketh for us with unspeakable groanings which cannot be expressed in words.' And again he says, 'The Lord is our Advocate and prays for us.'

"And when I was attacked by some of my seniors, who came and urged my sins against my laborious episcopate, so that on that day I was strongly driven to fall away, here and forever. But the Lord spared a proselyte and stranger for his name's sake. He kindly and mightily aided me in this treading-under, because in the stain and disgrace I did not come out badly. I pray God that it be not reckoned to them as an occasion of sin. For after thirty years they found me, and brought against me a word which I had confessed before I was deacon.

"12. Under anxiety, and with a troubled mind, I told my most intimate friend what I had one day done in my boy-

hood, in one hour, because I was not then used to overcome. I know not—God knows—whether I was then fifteen years of age, and I did not believe in the living God from my infancy; but I remained in death and unbelief until I was severely chastised; and in truth I have been humbled by hunger and nakedness, and that daily. On the other hand, I did not of my own accord go to Ireland until I was almost worn out. But that was rather good for me, that I should be filled with care and be concerned for the salvation of others; since at that time I did not think even about myself.

“Then on that day on which I was reproached for the things above mentioned, on that night I saw in a vision of the night a writing against me, without honor. And at the same time I heard a response saying to me, ‘We have seen with displeasure the face of the designate with his name stripped.’ He did not say, ‘You have seen with displeasure,’ but ‘We have seen with displeasure,’ as if he had joined himself to me, as he has said, ‘He that toucheth you is he that toucheth the apple of mine eye.’ Therefore I will give thanks to him that comforted me in all things, that he did not hinder me from the journey on which I had resolved, and also from my work which I had of Christ my Lord. But the more from that time I felt in myself no little power, and my faith was approved before God and men.

“13. But on this account I boldly assert that my conscience does not reprove me now or for the future. ‘God is my witness’ that I have not lied in the statements I have made to you. But I am the more sorry for my very

dear friend, to whom I trusted even my life, that we should have deserved to hear such a response. And I ascertained from several brethren before the defense that I was not present, nor in Britain, nor did it originate with me. Even he in my absence made a fight for me. Even he had said to me with his own mouth, 'Behold, thou art to be promoted to the rank of bishop'—of which I was not worthy. But whence, then, did it occur to him that before all, good and bad, he should publicly put discredit upon me, although he had before of his own accord gladly conceded that honor to me? It is the Lord who is greater than all.

"I have said enough. But, however, I ought not to hide the gift of God which he bestowed upon us in the land of my captivity, for then I earnestly sought him and there I found him, and he preserved me from all iniquities, so I believe, because of his Spirit that dwelleth in me, which has wrought in me boldly even to this day. But God knows, if a man had spoken this to me I might have been silent for the love of Christ.

"14. Wherefore I give unwearied thanks to my God, who has kept me faithful in the day of my temptation; so that I may to-day confidently offer my soul to Christ my Lord, as a sacrifice, 'a living victim;' who saved me from all my difficulties, so that I may say, Who am I, Lord, and what is my vocation, that to me thou hast coöperated by such divine grace with me? So that to-day I can constantly rejoice among the Gentiles and magnify thy name wherever I may be, not only in prosperity but also in distresses; that whatever may happen to me,

whether good or evil, I ought to receive it equally, and always to give thanks to God, who has shown me that I should believe in him, the indubitable One, without ceasing, and that he will hear me; and that I, though ignorant, may in these last days approach this work, so pious and so wonderful; that I may imitate some of those of whom the Lord before, long ago, predicted that they should preach his gospel, for a testimony to all nations, before the end of the world. Which, therefore, has been so fulfilled as we have seen. Behold, we are witnesses that the gospel has been preached everywhere, in places where there is no man beyond.

IV.

“15. But it would be long to relate all my labor in details, or even in part. Briefly, I may tell how the most holy God often delivered me from slavery, and from twelve dangers by which my life was imperiled, besides many snares and things which I cannot express in words, neither would I give trouble to my readers. But there is God the Author of all, who knew all things before they came to pass.

“So, however, the divine response very frequently admonished me, this poor pupil. Whence came this wisdom to me, which was not in me, I who neither knew the number of my days, nor was acquainted with God? Whence came to me afterward the gift so great, so beneficial, to know God, or to love him, that I should love country and parents, and many gifts which were offered to me with weeping and tears? And, moreover, I offended against my wish certain of my seniors. But God overruling, I by

no means consented or complied with them. It was not my grace, but God who conquered in me and resisted them all; so I came to the Irish peoples, to preach the gospel and to suffer insults from unbelievers; that I should listen to reproach about my wandering, and endure many persecutions, even to chains, and that I should give up my noble birth for the benefit of others.

"16. And if I be worthy, I am willing to lay down my life unhesitatingly and most gladly for his name; and there I wish to spend it even till death, if the Lord permit. For I am greatly a debtor to the God who has bestowed on me such grace that many people through me should be born again to God, and that everywhere clergy should be ordained for a people newly coming to the faith, whom the Lord took from the ends of the earth, as he had promised of old by his prophets: 'To thee the Gentiles will come and say, As our fathers made false idols, and there is no profit in them.' And again: 'I have set thee to be the light of the Gentiles, that thou mayest be for salvation unto the utmost parts of the earth.' And there I am willing to wait the promise of him who never fails, as he promises in the gospel: 'They shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob,' as we believe that believers shall come from all the world.

"17. Therefore it becomes us to fish well and diligently, as the Lord premonishes and teaches, saying: 'Come ye after me, and I will make you fishers of men.' And again he says by the prophets: 'Behold, I send my fishers and hunters, saith the Lord.' Therefore it is very necessary

to spread our nets, so that a copious multitude and crowd may be taken for God, and that everywhere there may be clergy who shall baptize and exhort a people needy and anxious, as the Lord admonishes and teaches in the gospel, saying: 'Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—even to the end of the age.' And again: 'Going, therefore, into the whole world, preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be confounded.' And again: 'This gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.' And also the Lord, foretelling by the prophet, says: 'And it shall be in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your sons shall see visions, and your old men shall dream dreams. And upon my servants and upon my handmaids I will pour out in those days of my Spirit, and they shall prophesy.' And in Osee he says: 'I will call that which was not my people my people, and her who had not obtained mercy; and it shall be in the place where it was said, You are not my people, there they shall be called the sons of the living God.'

"18. Whence, then, has it come to pass that in Ireland they who never had any knowledge, and until now have only worshiped idols and unclean things, have lately become a people of the Lord, and are called the sons of God? Sons of the Scots and daughters of chieftains are seen to be monks and virgins of Christ. And there was even one

blessed Scottic lady, nobly born, very beautiful, of adult age, whom I baptized. And after a few days she came to us for a season, and intimated to us that she had secured a response from a messenger of God, and he advised her that she should be a virgin of Christ, and that she should always draw near to God. Thanks be to God, on the sixth day after that she most excellently and eagerly seized on that which also all the virgins of Christ do; not with the will of their fathers—but they suffer persecution and false reproaches from their parents; and notwithstanding the number increases the more; and of our own race, who were born there, there are those, we know not the number, besides widows and those who are continent. But those women who are detained in slavery especially suffer; in spite of terrors and threats, they have assiduously persevered. But the Lord gave grace to many of my handmaids, for, although they are forbidden, they zealously imitate him.

"19. Wherefore, though I could wish to leave them, and had been most willingly prepared to proceed to the Britains as to my country and parents; and not that only, but even to go as far as to the Gauls, to visit the brethren and to see the face of the saints of the Lord—God knows that I greatly desired it: but I am bound in the Spirit, who witnesseth to me that if I should do this he would hold me guilty; and I fear to lose the labor I have commenced; and not I, but Christ the Lord, who commanded me to come and be with them for the rest of my life. If the Lord will, and if he will keep me from every evil way, that I may not sin before him. But I hope to do that

which I ought; but I trust not myself, as long as I am in this body, for strong is he who daily tries to subvert me from the faith, and from the chastity of religion proposed to myself, not feignedly, which I will observe to the end of my life, to Christ my Lord. But the flesh, which is in enmity, always leads to death, that is, to unlawful desires to be unlawfully gratified. And I know in part that I have not led a perfect life, as other believers. But I confess to my Lord, and I do not blush before him, for I lie not: from the time I knew him in my youth the love of God and his fear have increased in me, and until now, by the favor of the Lord, 'I have kept the faith.'

V.

"20. Let him who will, laugh and insult; I will not be silent, nor will I hide the signs and wonders which were ministered to me by the Lord many years before they came to pass, as he who knew all things before the world began.

"But hence I ought to give thanks without ceasing to God, who often pardoned my ignorance and my negligence, even out of place—not in one instance only—so that he was not fiercely angry with me, as being one who was permitted to be his helper. And yet I did not immediately yield to what was pointed out to me, and to what the Spirit suggested. And the Lord had pity on me among the thousands of thousands, because he saw in me that I was ready, but that in my case, for these reasons, I knew not what to do about my position; because many were hindering this mission, and already were talking among

themselves and saying behind my back, 'Why does that fellow put himself in danger among enemies who know not God?' Not as though they spoke for the sake of malice, but because it was not a wise thing in their opinion, as I myself also testify, on account of my defect in learning. And I did not readily recognize the grace that was then in me; but now I know that I ought before to have been obedient to God calling me.

"21. Now, therefore, I have related simply to my brethren and fellow-servants who have believed me the reason I have preached, and do preach, in order to strengthen and confirm your faith. Would that you might aim at greater and perform mightier things! This will be my glory, because 'a wise son is the glory of his father.'

"You know, and God also, how I have conducted myself among you from my youth, both in the faith of the truth and in sincerity of heart. Even in the case of those nations among whom I dwell, I have always kept faith with them, and I will keep it. God knows I have never overreached none of them; neither do I think of it, that is, of acting thus, on account of God and his church, lest I should excite persecution against them and us all, and lest through me the name of God should be blasphemed, because it is written, 'Woe to the man through whom the name of God is blasphemed.' Though I am unskilful in names, yet I have endeavored in some respects to serve even my Christian brethren, and the virgins of Christ, and religious women who have given to me small voluntary gifts and who have cast off some of their ornaments upon the altar, and I used to return these to them, although they

were offended with me because I did so. But I did it for the hope of eternal life, in order to keep myself prudently in everything, so that the unbelieving may not catch me on any pretext, or the ministry of my service; and that even in the smallest point I might not give the unbelievers an occasion to defame or depreciate me.

“22. But perhaps, since I have baptized so many thousand men, I might have expected half a screpall from some of them? Tell it to me and I will restore it to you. Or when the Lord ordained everywhere clergy through my humble ministry, I dispensed the rite gratuitously. If I asked of any of them even the price of my shoe, tell it against me and I will restore you more. I spent for you that they might receive me; and among you and everywhere I traveled for your sake amid many perils—even to remote places, where there was no one beyond, and where no one else had ever penetrated—to baptize or ordain clergy or confirm the people. The Lord granting it, I diligently and most cheerfully for your salvation defrayed all things. During this time I gave presents to the kings, besides which I gave pay to their sons who escorted me; and nevertheless they seized me, together with my companions. And on that day they eagerly desired to kill me; but the time had not yet come. And they seized all things that they found with us, and they also bound me with iron. And on the fourteenth day the Lord set me free from their power; and whatever was ours was restored to us for God’s sake, and the attached friends whom we had before provided.

“23. But you know how much I paid to those who acted

as judges throughout all the regions which I more frequently visited. For I think that I distributed among them not less than the hire of fifteen men. So that you might enjoy me, and I may always enjoy you, in the Lord, I do not regret it, nor is it enough for me—I still ‘spend and will spend for your souls.’ God is mighty, and may he grant to me that in future I may spend myself for your souls! Behold, ‘I call God to witness upon my soul’ ‘that I lie not’; neither that you may have occasion, nor because I hope for honor from any man. Sufficient to me is honor which is not belied. But I see that now ‘I am exalted by the Lord above measure’ in the present age; and I was not worthy nor deserving that he should aid me in this, since I know that poverty and calamity suit me better than riches and luxuries. But Christ the Lord was poor for us.

“But I, poor and miserable, even if I wished for riches, yet have them not, ‘neither do I judge my own self,’ because I daily expect either murder, or to be circumvented, or to be reduced to slavery, or mishap of some kind. But I ‘fear none of these things’ on account of the promises of the heavens; but I have cast myself into the hands of the omnipotent God, who rules everywhere; as saith the prophet, ‘Cast thy thought on the Lord, and he will sustain thee.’

“24. Behold now, I commend my soul to my most faithful God, for whom I discharge an embassy in my ignoble condition, because indeed he does not accept the person, and he chose me to this office that I might be one of the least of his ministers. But ‘what shall I render him for

all the things he hath rendered to me? But what shall I say, or what shall I promise to my Lord? Because I had no power unless he had given it to me, but he searches the heart and reins; because I desire enough and too much, and am prepared that he should give me "to drink of his cup," as he has granted to others that love him. Wherefore may it never happen to me of my Lord, to lose his people whom he has gained in the utmost parts of the earth.' I pray God that he may give me perseverance, and count me worthy to render myself a faithful witness to him even till my departure, on account of my God. And if I have ever imitated anything good, on account of my God whom I love, I pray him to grant me that with proselytes and captives I may pour out my blood for his name's sake, even though I myself may even be deprived of burial, and my corpse most miserably be torn limb from limb by dogs or by wild beasts, or that the fowls of heaven should devour it; I believe most certainly that if this should happen to me I shall have gained both body and soul. Because, without any doubt, we shall rise in that day in the brightness of the sun, that is, in the glory of Jesus Christ our Redeemer; as 'sons of the living God' and 'joint heirs with Christ,' and 'to be conformable to his image,' 'for of him and through him and in him we shall reign.'

"25. For that sun which we behold, at God's command rises daily for us—but it shall never reign, nor shall its splendor continue; but all even that worship it, miserable beings, shall wretchedly come to punishment. But we who believe in and worship the true Sun, Jesus Christ,

who will never perish: neither shall he 'who does his will,' but shall continue forever, as Christ continues forever, who reigns with God the Father Almighty and with the Holy Spirit, before the ages, and now, and through all the ages of ages. Amen.

"Behold, I will again and again declare briefly the words of my Confession; I testify in truth and in joy of heart, before God and his holy angels, that I never had any reason except the gospel and its promises for ever returning to that people from whom I had formerly escaped with difficulty.

"But I beg of those who believe and fear God, who ever shall deign or look into or receive this writing which Patrick, the sinner, unlearned indeed, has written in Ireland, that no one may ever say, if I have done or demonstrated anything according to the will of God, however little, that it was my ignorance which did it. But judge ye, and let it be most truly believed that it has been the gift of God. And this is my Confession before I die."

CHAPTER XXXIII.

THE SECOND OF PATRICK'S WRITINGS, CALLED THE HYMN OR "BREASTPLATE."

THIS Hymn is a composition of considerable force and beauty, written in a time when paganism was almost supreme in Ireland. It was the general belief of that day that heathen sorcerers had mysterious powers by which they could harm their opponents; and these reputed sorcerers were gathered at Tara, a noted hill in County Meath, not many miles from Dublin. This Tara was the seat of the chief king of Ireland; there with the subkings was held the annual assembly; and thither Patrick was moved to go and preach the gospel even at the risk of deadly peril. The expressions used in the Hymn correspond with the circumstances under which Patrick set out on his missionary journey to Tara, to confront in its own stronghold the idolatry which was then rampant in the land.

But while (many) writers attribute to Patrick the power of working greater miracles than were performed by any of the apostles of Christ, Patrick himself, according to the language of the Hymn, in anticipating the dangers that were before him, relied on no such powers, but only on the protecting hand of the God who has ever been a refuge and strength to his people. This Hymn partakes very

much of the spirit of the Forty-sixth Psalm, of which Luther was accustomed to say to those around him in times of trouble and danger, "Come, let us sing the Forty-sixth Psalm."

This Hymn of Patrick was originally written in a very ancient dialect of the Irish language, and is known by the name of "Lorica" or "Breastplate," because its recital was supposed by the superstitious to guard a traveler, like a breastplate, from spiritual foes. It has been set to music as a sacred cantata, and was performed for the first time in St. Patrick's Cathedral, Dublin, March 17, 1888.

It consists of eleven stanzas of varying length.

The Hymn or "Breastplate."

1.

"I bind myself to-day

To a strong power, an invocation of the Trinity.

I believe in a Threeness, with confession of a Oneness,
in the Creator of Judgment.

2.

"I bind myself to-day

To the power of the birth of Christ, with his baptism,

To the power of the crucifixion, with his burial,

To the power of his resurrection, with his ascension,

To the power of his coming to the judgment of doom.

3.

"I bind myself to-day

To the power of the ranks of cherubim,

In the obedience of angels,

In the service of the archangels,

In the hope of resurrection unto reward,

In the prayers of patriarchs,

In the predictions of prophets,

In the preachings of apostles,
In the faiths of confessors,
In the purity of holy virgins,
In the acts of righteous men.

4.

“I bind myself to-day
To the power of Heaven,
The light of sun,
The brightness of moon,
The splendor of fire,
The speed of lightning,
The swiftness of wind,
The depths of the sea,
The stability of the earth,
The firmness of rocks.

5.

“I bind myself to-day
To the power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to speak for me,
The hand of God to protect me,
The way of God to lie before me,
The shield of God to shelter me,
The host of God to defend me,
Against the snares of demons,
Against the temptations of vices,
Against the lusts of nature,
Against every man who meditates injury to me,
Whether far or near,
Alone and in a multitude.

6.

“I summon to-day around me all these powers
Against every hostile merciless power directed against
my body and my soul;

Against the incantations of false prophets,
Against the black laws of heathenism,
Against the false laws of heretics,
Against the deceit of idolatry,
Against the spells of women and smiths and Druids,
Against all knowledge which hath defiled man's body and
soul.

7.

"Christ protect me to-day
Against poison, against burning,
Against drowning, against wound,
That I may receive a multitude of rewards.

8.

"Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length,
Christ in height.

9.

"Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in the eye of every man that sees me,
Christ in the ear of every man that hears me.

10.

"I bind myself to-day
To a strong power, an invocation of the Trinity.
I believe in a Threeness, with confession of a Oneness,
in the Creator of Judgment.

11.

"Salvation is the Lord's,
Salvation is the Lord's,
Salvation is Christ's.
Let thy salvation, O Lord, be ever with us."

The last stanza is an antiphony—a response divided into two parts, sung alternately by the choir and congregation—the most ancient form of church music. All the preceding stanzas of the Hymn are in Irish; the last is in Latin and reads thus :

Domini est salus, Domini est salus, Christi est salus.
Salus tua, Domine, sit semper nobiscum.

CHAPTER XXXIV.

THE THIRD GENUINE WRITING OF ST. PATRICK, HIS EPISTLE TO COROTICUS.

THIS letter was written in Latin to Coroticus, a barbarous chieftain and pirate in Wales, who had made a descent on the shores of Ireland, slaying some of Patrick's converts and carrying others into captivity. It was probably written about 475, when Patrick was an old man and had labored many years as a missionary. About twenty years ago a pillar was discovered in Wales with the name Coroticus inscribed upon it, the same Coroticus who was Patrick's correspondent. There is a rugged eloquence in his letter to this Welsh Nero, which comes home to the hearts of all who read the stirring and manly rebuke administered by the Irish apostle.

The Epistle is a plain, frank arraignment of the great sin and crime of which Coroticus had been guilty in slaying the children of God and in perpetrating such enormities upon those who had devoted themselves to Christ. Patrick contrasts the conduct of Coroticus with the conduct of many of Patrick's converts who had sent money and gifts to purchase back those who had been taken captive by barbarians in the northern and eastern part of

Gaul. Here is a paragraph from Patrick's Epistle on this point:

"It is the custom to send holy and suitable men to the Franks and to the other nations, with so many thousands of solidi, to redeem baptized captives—you, Coroticus, so often slay them, and sell them to a foreign nation that knows not God! You surrender members of Christ as into a den of lions! What hope have you in God? or he who either agrees with you or who uses to you words of flattery? God will judge."

The Epistle to Coroticus.

"1. I, Patrick, a sinner, unlearned, declare indeed that I have been appointed a bishop in Ireland; I most certainly believe that from God I have received what I am. I dwell thus among barbarians, a proselyte and an exile, on account of the love of God. He is witness that it is so. Not that I desired to pour out anything from my mouth so harsh and severe, but I am compelled, stirred up by zeal for God and for the truth of Christ, for the love of my neighbors and sons, for whom I have abandoned country and parents, and my soul, even unto death, if I be worthy of such honor. I have vowed to my God to teach the peoples, although I be despised by some.

"With my own hand I have written and composed these words, to be given and handed to the soldiers, to be sent to Coroticus—I do not say, to my fellow-citizens, and to the citizens of the Roman saints, but to the citizens of demons, on account of their own evil deeds, who by hostile

practice of barbarians live in death—companions of the Scots and apostate Picts, who stain themselves bloody with the blood of innocent Christians whom I have begotten without number to God, and have confirmed in Christ.

“2. On the day after that in which these Christians were anointed neophytes in white robes, while it, the anointing, was yet glistening on their foreheads, they were cruelly massacred and slaughtered with the sword by those above mentioned. And I sent a letter with a holy presbyter, whom I taught from his infancy, with other clergy, begging them that they would restore to us some of the plunder, or of the baptized captives whom they took; but they laughed at them. Therefore I do not know what I should lament for the more, whether those who were slain, or those whom they captured, or those whom the devil has grievously ensnared with the everlasting pain of Gehenna, hell-fire, for they will be chained together with him; for, indeed, ‘he who commits sin is a slave,’ and is termed ‘a son of the devil.’”

“3. Wherefore let every man fearing God know that they, the soldiers, are aliens from me, and from Christ my God, for whom I discharge an embassy—patricides, fratricides, ‘ravening wolves’ devouring the people of the Lord as the food of bread. As he says, the ungodly ‘have dissipated thy law, Lord.’ Since in these last times Ireland has been most excellently and auspiciously planted and instructed by the favor of God. I do not usurp other men’s labors, but I have part with those whom he hath called and predestined to preach the gospel amid no small

persecutions, even to the end of the earth; although the enemy envies us, by the tyranny of Coroticus, who fears not God nor his priests whom he hath chosen, and committed to them that greatest, divine, sublime power, 'Whom they bind upon earth, they are bound also in heaven.'

"4. I therefore earnestly beseech you who are holy and humble in heart not to flatter such persons, nor to take food or drink with them, nor to deem it right to take their alms, until they rigorously do penance with tears poured forth, and do make satisfaction to God, and liberate the servants of God, and the baptized handmaidens of Christ, for whom he was put to death and crucified.

"'The Most High reprobates the gifts of the wicked. . . . He that offereth sacrifice of the goods of the poor is as one that sacrificeth the son in the presence of his father.' 'The riches,' he says, 'that he will collect unjustly shall be vomited from his belly; the angel of death shall drag him off, the fury of dragons shall assail him, the tongue of the adder shall slay him, the inextinguishable fire shall devour him. And therefore, woe unto those that fill themselves with things which are not their own;' or 'what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?'

"It were long to discuss texts one by one, or to run through the whole law to select testimonies concerning such cupidity. Avarice is a deadly sin: 'Thou shalt not covet thy neighbor's goods.' A murderer cannot be with Christ. 'Whosoever hateth his brother is termed a murderer,' or, 'He who loveth not his brother abideth in

death.' How much more guilty is he who has stained his hands with the blood of the sons of God—whom he lately acquired in the ends of the earth, by the exhortation of our littleness!

"5. Was it indeed without God, or according to the flesh, that I came to Ireland? Who compelled me? I was bound by the Spirit not to see again any of my kindred. Do I not love pious compassion, because I act thus toward that nation which once took me captive and laid waste the servants and handmaidens of my father's house? I was a free man, according to the flesh; I was born of a father who was a decurio. For I bartered my noble birth—I do not blush nor regret it—for the benefit of others. In fine, I am a servant in Christ, given over to a foreign nation, on account of that ineffable glory of that perennial life which is in Christ Jesus our Lord. And if my own friends do not acknowledge me—'A prophet hath no honor in his own country.'

"Perhaps they think we are not of the one sheepfold nor have the one God as Father. As he says, 'He that is not with me is against me; and he that gathereth not with me scattereth.' It is not fitting that 'one destroys, another builds.' 'I do not seek those things which are my own.'

"6. Not my grace, but God, indeed, hath put this desire into my heart, that I should be one of the hunters or fishers whom of old God promised before in the last days. I am envied. What shall I do, Lord? I am greatly despised. Behold, thy sheep are torn around me, and are plundered even by the above-mentioned robbers, by the order of Coroticus, with hostile mind. Far from the love of

God is the betrayer of the Christians into the hands of the Scots and Picts. Ravening wolves have swallowed up the flock of the Lord, which everywhere in Ireland was increasing with the greatest diligence, and the sons of the Scots and the daughters of princes are monks and virgins of Christ in numbers I cannot enumerate. Wherefore the injury done to the righteous will not give thee pleasure here, nor will it ever give pleasure in the regions below.

“7. Which of the saints would not dread to be sportive or to enjoy a feast with such persons? They have filled their houses with the spoil of the Christian dead. They live by rapine, they know not how to pity. Poison they drink, deadly food they hand to their friends and sons. As Eve did understand that she offered death to her husband, so are all those who do evil—they work out everlasting death and perpetual punishment.

“It is the custom of the Roman and Gallic Christians to send holy and suitable men to the Franks and to the other nations, with so many thousands of solidi, to redeem baptized captives—you, Coroticus, so often slay them, and sell them to a foreign nation that knows not God! You surrender members of Christ as into a den of wolves! What hope have you in God? or he who either agrees with you or who uses to you words of flattery?

“8. God will judge. For it is written, ‘Not only they who do evil, but also they who consent thereto, are to be condemned.’ So I know not what I can say, or what I can speak further, concerning the departed sons of God, whom the sword has touched beyond measure severely. For it is written, ‘Weep with them that weep,’ and again, ‘If

one member suffers, all the members suffer along with it.' Wherefore the church laments and bewails her sons and daughters whom the sword has not yet slain, but who have been carried to distant parts, and exported into far-off lands, where sin manifestly is shamelessly stronger—there it impudently dwells and abounds. There free-born Christian men having been sold are reduced to bondage—bondage, too, of the most worthless, the vilest and apostate Picts!

“9. Therefore with sadness and sorrow I will cry out, O my most beautiful and beloved brethren and sons whom I begot in Christ—I cannot count you—what shall I do for you? I am not worthy before God or men to help! The wickedness of the wicked has prevailed against us! We are become as strangers. Perhaps they do not believe that we have partaken of one baptism, or that we have one God as Father. To them it is a disgrace that we have been born in Ireland, as he says, ‘Have ye not one God—why have ye forsaken each his neighbor?’

“Therefore I grieve for you, I do grieve, my most beloved ones. But again, I rejoice within myself, I have not labored in vain, and my pilgrimage has not been in vain, although a crime so horrid and unspeakable has happened. Thanks be to God, baptized believers, ye have passed from this world to paradise! I see you have begun to migrate where there shall be no night, nor grief, nor death any more, but ‘ye shall exult as calves let loose from their bonds, and ye shall tread down the wicked, and they shall be ashes under your feet.’

“10. Ye, therefore, shall reign with the apostles and pro-

phets and martyrs, and obtain the eternal kingdom, as He himself testifies, saying: 'They shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' 'Without are dogs, and sorcerers, and murderers, and liars, and perjurers.' 'Their part is in the lake of eternal fire.' Not without reason does the Apostle say: 'Where the just will scarcely be saved, where shall the sinner, and the impious, and the transgressor of the law find himself?' But where will Coroticus, with his most wicked rebels against Christ—where shall they see themselves? When baptized women are distributed as rewards on account of a wretched temporal kingdom, which indeed in a moment shall pass away like clouds or smoke which is dispersed everywhere by the wind! So sinners and the fraudulent shall perish from the face of the Lord, but the just shall feast with great confidence with Christ; they shall judge the nations, and shall rule over wicked kings forever and ever. Amen.

"11. I testify before God and his angels that it shall be so, as he has intimated to my ignorance. They are not my words, but those of God and of the apostles and prophets, which I have set forth in Latin—for they have never lied. 'He that believeth shall be saved; but he that believeth not shall be condemned.' 'God hath spoken.' I entreat earnestly whosoever is a servant of God, that he may be prompt to be the bearer of this letter; that it be in no way abstracted by any one, but far rather that it be read before all the people, and in the presence of Coroticus himself: to the end that, if God should inspire them, that they may at some time return to God, or even

though late may repent of what they have done so impiously—murderers of brethren in the Lord—and may liberate the baptized captives whom they have taken before, so that they may deserve to live unto God, and may be made whole here and in eternity. Peace be to the Father, and the Son, and the Holy Ghost. Amen.”

CHAPTER XXXV.

INDEX OF BIBLICAL TEXTS QUOTED BY ST. PATRICK OR REFERRED TO IN HIS WRITINGS.

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CHAPTER XXXVI.

THE DOUBTFUL REMAINS OF PATRICK.

I. Sayings of Patrick.

“I had the fear of God as the guide of my journey through the Gauls and Italy, even in the islands which are in the Tyrrhenian Sea.”

“From the world ye have passed on to paradise.”

“Thanks be to God!”

“The church of the Scots, nay, even of the Romans, (chant) as Christians; so, that ye may be Romans, (chant) as it ought to be chanted with you, at every hour of prayer, that praiseworthy sentence, ‘Lord have mercy upon us!’ ‘Christ have mercy upon us!’”

“Let every church that follows me chant, ‘Lord have mercy upon us!’ ‘Christ have mercy upon us!’ ‘Thanks be to God!’”

II. Proverbs of Patrick.

1. “Patrick says: ‘It is better for us to admonish the negligent, that crimes may not abound, than to blame the things that have been done.’ Solomon says: ‘It is better to reprove than to be angry.’”

2. “Patrick says: ‘Judges of the church ought not to have the fear of man, but the fear of God, because the fear of God is the beginning of wisdom.’” (Prov. i. 7.)

3. "Judges of the church ought not to have the wisdom of this world, for 'the wisdom of this world is foolishness with God,' but to have 'the wisdom of God.'" (1 Cor. i. 21; iii. 19.)

4. "Judges of the church ought not to take gifts, because 'gifts blind the eyes of the wise and change the words of the just.'"

5. "Judges of the church ought not to respect a person in judgment, 'for there is no respect of persons with God.'" (Rom. ii. 11.)

6. "Judges of the church ought not to have worldly wisdom, but divine examples (before them), for it does not become the servant of God to be crafty or cunning."

7. "Judges of the church ought not to be so swift in judgment until they know how too true it may be which is written, 'Do not desire quickly to be a judge.'"

8. "Judges of the church ought not to be voluble."

9. "Judges of the church ought not to tell a lie, for a lie is a great crime."

10. "Judges of the church ought 'to judge just judgment,' 'for with whatever judgment they shall judge, it shall be judged to them.'"

11. "Patrick says: 'Look into the examples of the elders, where you will find no guile.'"

12. "Patrick says: 'Judges who do not judge rightly the judgments of the church are not judges, but falsifiers.'"

III. The Story of Patrick and the Royal Daughters.

But thence went the holy Patrick to the spring which is called Clebach, on the sides of Crochan, toward the ris-

ing of the sun, before the rising of the sun, and they sat beside the spring. And behold, two daughters of Loe-gaire, Ethne the fair and Fedelm the ruddy, came to the spring in the morning, after the custom of women, to wash, and they found a holy synod of bishops with Patrick by the spring. And they did not know from whence they were, or of what shape, or of what people, or of what region. But they thought that they were men of the *side*, or of the terrestrial gods, or an apparition. And the daughters said to them: "Whence are ye, and whence have ye come?"

And Patrick said to them: "It were better that you would confess our true God than to inquire about our race."

The first daughter said: "Who is God? And where is God? And of what is God? And where is his dwelling-place? Has your God sons and daughters, gold and silver? Is he ever-living? Is he beautiful? Have many fostered his Son? Are his daughters dear and beautiful to the men of the world? Is he in heaven or on earth? In the sea? In the rivers? In the mountains? In the valleys? Tell us, how is he seen? How is he loved? How is he found? Is he in youth, or in age?"

But holy Patrick, full of the Holy Spirit, answering, said:

"Our God is the God of all men, the God of heaven and earth, of the sea and of the rivers; the God of the sun and of the moon, of all the stars; the God of the lofty mountains and of the lowly valleys; the God over heaven, and in heaven, and under heaven. He has his dwelling toward

heaven and earth, and the sea, and all things that are in them. He inspires all things. He gives life to all things. He surpasses all things. He supports all things. He kindles the light of the sun; he strengthens the light of the moon at night for watches; and he made springs in the arid land, and dry islands in the sea; and the stars he placed to minister to the greater lights. He has a Son coeternal with himself and like unto himself. The Son is not younger than the Father, nor is the Father older than the Son. The Father, Son, and the Holy Spirit are not separated. I truly desire to unite you to the Heavenly King since ye are daughters of an earthly king. Believe (on him)."

And the daughters said, as if with one mouth and heart:

"How can we believe on the Heavenly King? Teach us most diligently, so that we may see him face to face. Point out to us, and we will do whatsoever thou shalt say to us."

And Patrick said: "Do you believe that the sin of your father and mother is taken away by baptism?"

They replied: "We do believe it."

Patrick. "Do you believe there is repentance after sin?"

Daughters. "We do believe it."

Patrick. "Do you believe there is a life after death? Do you believe in the resurrection on the day of judgment?"

Daughters. "We do believe it."

Patrick. "Do you believe in the unity of the church?"

Daughters. "We do believe it."

And they were baptized, and (Patrick placed) a white garment on their heads.

And they begged to see the face of Christ.

And the saint said to them: "Unless you shall have tasted death, you cannot see the face of Christ, and unless you shall receive the sacrifice."

And they replied: "Give to us the sacrifice, that we may see the Son our Spouse."

And they received the Eucharist of God, and they slept in death. And they placed them in a bed covered with one mantle, and their friends made a wailing and a great lamentation. . . . And the days of the wailing for the daughters of the king were ended, and they buried them by the spring Clebach; and they made a round ditch in the likeness of a grave, because so the Scottic men and Gentiles used to do; but with us it is called *relic*, that is, the *remains* and *feurt*.

IV. Patrick's Vision of the Future of Ireland.

And the man of God was anxiously desiring and earnestly praying that he might be certified of the present and future state of Hibernia, to the end that he might know with what devotion of faith he was burning, and also the value of his labor in the sight of God. Then the Lord heard the desire of his heart and manifested that which he sought for unto him by an evident revelation.

For while he was engaged in prayer and the heart of his mind was opened, he beheld the whole island as it were a flaming fire ascending unto heaven, and he heard the angel of God saying unto him: "Such at this time is Hibernia in the sight of the Lord."

And after a little space he beheld in all parts of the island conelike mountains of fire stretching unto the skies. And again, after a little space, he beheld as it were candlesticks burning, and after a while darkness intervened, and then he beheld scanty lights, and at length he beheld coals lying hidden here and there, as reduced unto ashes, yet appearing still burning.

And the angel added: "What thou seest here shown in different states are the Irish nations." Then the saint, weeping exceedingly, repeated often the words of the Psalmist, saying: "Will God cast off forever, and will he be no more entreated? Shall this mercy come to an end from generation to generation? Shall God forget to be merciful, and shut up his mercy in his displeasure?"

And the angel said: "Look toward the northern side, and on the right hand of an height shalt thou behold the darkness dispersed from the face of the light which thenceforth will arise."

Then the saint raised his eyes, and behold, he at first saw a small light arising in Ulidia, the which struggled a long time with the darkness, and at length dispersed it and illumined with its rays the whole island. Nor ceased the light to increase and to prevail even until it had restored to its former fiery state all Hibernia.

Then was the heart of St. Patrick filled with joy and his tongue with exultation, giving thanks for all these things which had been shown unto him by grace. And he understood, in the greatness of this fiery ardor of the Christian faith, the devotion and the zeal for religion wherewith those islanders burned.

CHAPTER XXXVII.

MIRACLES AND LEGENDS.

The following are some of the miracles attributed to St. Patrick, as having been wrought by him, and some of the legends that several writers have recorded concerning him. These are in addition to the few we have given in "The Story of St. Patrick."

Lives of Patrick written in the fourth, fifth, and sixth centuries after Patrick's death abound in the recital of miracles wrought by Patrick, but there is not the slightest reference in his own writings to any miracles wrought by him.

For example, it is recorded, in notes on Patrick's life written about three hundred years after his death, when Patrick was contending with the magicians of King Loegaire (or Leary) at Tara, that he raised Daire's horse to life, after dying because of his trespass on the ground given by Daire to Patrick at Armagh for religious purposes; that a dead man in his grave spoke to Patrick; that an angel appeared to Patrick as to Moses in the burning bush; that when water flooded his mother's floor, fire dropped from his fingers and every drop of water was dried up; that when his mother wanted some firewood the boy Patrick brought ice in his arms and kindled a rousing fire with it; that his sister Lupita fell and bruised her forehead, and Patrick healed the wound in an instant; that when Patrick was herding his father's sheep a wolf came and stole one of the finest lambs: his father reproved Patrick, who prayed all night, and lo! in the morning the roguish wolf brings back the lamb, lays it unhurt at Pat-

rick's feet, and then flees to the wood ; that Patrick changed butter into honey and passed through shut doors ; that when the cruel lord of Dunbriton ordered Patrick's aunt to do the slavish job of cleaning out his fortress and stables, Patrick, though only a lad, came forward like a man, and by miracle made such a riddance of all trash that none was ever found afterward in the whole establishment ; that when he had his head shorn, and the tonsure marked him as one of the lower clergy, he grew wise in church discipline and learned to convert flesh into fish. When he asked to dwell in a solitary cave with three other Patricks, they told him that he could not unless he would draw water from a certain fountain that was guarded by a very savage wild beast. He agrees to draw the water, goes to the fountain, the ravenous beast sees him, gives signs of great joy, and becomes quite tame and gentle. Patrick draws the water and returns with a blessing. That he was offered a staff as a precious relic, which had the power of preserving in all the freshness of youth those who sacredly kept it ; he refused taking it unless he should receive it from the Lord himself, and three days afterward the Lord gave it to him to qualify for the conversion of Ireland.

He then visited Rome, was ordained a bishop by the pope, given the name of Patrick, and sent on his great mission, on which he soon started with a fair supply of relics, which, some of his biographers will have it, Patrick filched from the pope. Three choirs then sang praises—one in heaven, another in Rome, and a third in the wood of Erin, where the children were still calling for the saint to come and bless them.

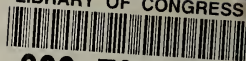
That on one occasion when his horses were lost, St. Patrick raised up his hand, his five fingers illumined the whole plain as if they were five lamps, and the horses were found at once; that a goat bleated out of the stomachs of men who had eaten it up, and, according to a later embellishment, came alive out of their mouths; that when a tooth fell out of St. Patrick's head the tooth shone in the ford like the sun; while, on another occasion, Coroticus, the king of the Britons, was changed into a fox.

The "Holy Stone" of Ireland is the name given to a famous stone possessed at Ardmore in County Waterford, Ireland. The legend asserts that this stone floated over the ocean from Rome to St. Patrick, bringing to him his sacred vestments, a bell for his church, and a lighted candle for the Mass. It is now held sacred to the memory of the saint. It is upon the sea-shore, is a large stone weighing perhaps some four or five tons, and is much visited by pilgrims. At low tide, when, only, the lower part of the stone can be seen, these visitors go round it several times on their knees, and finally, lying flat, creep through a hollow of sand that has been made under it.





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